The LUTHERAN

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CHURCH IN GERMANY

Ancient steeple towers above Bavarian village rooftops

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LET THERE BE LIGHT

LIKE MOST CANDLELIGHT services, the one at the close of the Lutheran conference at Silver Bay, Lake George, is an annual tradition.

But something happened last year. We had assembled in the auditorium as usual and proceeded across the green to the chapel, with our unlighted candles.

AT THE ALTAR each lighted his candle from the pastor's tall taper and walked quietly out to the green again, some to become a flame-lit cross in the center, the rest to form a great hollow square of unbroken light.

Over 600 candles flickered in the slight breeze, but there was no sound. Not a word was heard until the pastor's voice filled the silence with those timeless words: "You are the light of the world."

Suddenly, the light breeze became a strong rush of wind. In that instant, all candles on one side of the square were snuffed out.

Quicker than thought, from the lighted corners of the square, neighbor turned to neighbor and rekindled the tiny flames until each was again glowing.

TO MANY OF US it was a living parable. The light of Christianity in some places may flicker fitfully and even be extinguished, but it always will be re-illumined by the steady glow of others' faith and their willingness to let their light shine before men.

—VIRGINIA VEEDER WESTERVELT

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The LUTHERAN — News Magazine of the United Lutheran Church in America

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THIS WEEK in The LUTHERAN

THE CHURCH GOES WITH ITS BOYS - - - By Paul W. Travis 13
Lutheran service centers welcome the lads in uniform

ROCKY BOY CELEBRATES - - - - - - By John E. Dehaan 17
Indian mission in Montana marks quarter-century of service

SUMMER PROGRAMS ARE STIMULATING - By Stewart W. Herman 20
Churches in America and Germany find vacation months fruitful

VACATION IN NEW YORK PLEASES PASTORS - By Paul E. Valentiner 23
Wagner College institute combines recreation and study

HOME MISSION BOOM - - - - - - By Richard T. Sutcliffe 25
Hills of Western Pennsylvania are a fertile field

FIVE CANDLES GIVE A LOT OF LIGHT - - By Phyllis G. Brandt 28
A little girl's unusual birthday wish comes true

NEWS

Church in the News - - - - - - - - - - - - - - - 4

United Nations: Churches Make Proposals at UN - By Ellen-Jarden Nolde 9

Washington: Dulles in the UN - - - - Robert E. Van Deusen 11

Canadian Affairs: Whither Labor? - - - - - - Norman Berner 12

News in the Churches:

Kentucky-Tennessee - R. G. Imhoff 34
New York City - Oliver Powers 36
Illinois - - J. E. Cooperrider 37
North Carolina - - D. F. Cooper 39
Ontario - - - Norman Berner 40
Pa.: Norristown - W. C. Roeger 44
Pa.: Philadelphia - C. W. Weber 45
Pa.: Williamsport - A. W. Lawver 48

FEATURES

Five Make a Family: Mirrors - - - - - - Margaret A. J. Irvin 29

Personal Problem Clinic - - - - - - - - - Earl S. Rudisill 31

Books - - - - - - - - - - - - - - - - - - - 32

In Conclusion - - - - - - - - - - - - - - - - 50

THE CHURCH IN THE NEWS

Protestants will study world situation

This week 852 churchmen had been notified that they are wanted in Cleveland, Oct. 27-30, to talk about ways of keeping the world out of war. This will be the third time for such a conference in Cleveland.

The first time, in 1945, was when the United Nations was still a rosy glow on the horizon. John Foster Dulles was chairman of the Cleveland meeting and took some of the churchmen's suggestions with him when he went to San Francisco to help write the UN charter.

By 1953 the UN is wallowing through rougher seas than most people anticipated. Mr. Dulles has transplanted his Christian conscience from church conferences to the U.S. Department of State. The delegates who meet in Cleveland, at the call of the National Council of Churches, will be tougher minded about the chances for a just and durable peace than they were a few months before VE day.

What about the people?

"Are the people of the United States prepared to accept the responsibilities of leadership in these crucial days?" ask the NCC spokesmen in announcing the 1953 conference. "There is mounting evidence that many of our people believe the price of world leadership is too high.

"This unwillingness to accept our responsibility to the world community expresses itself in increasingly frequent and unjustified attacks upon the United Nations, and in opposition to all forms of economic and technical assistance abroad." The U.S. churches, the NCC spokesmen state, "must speak, and speak clearly."

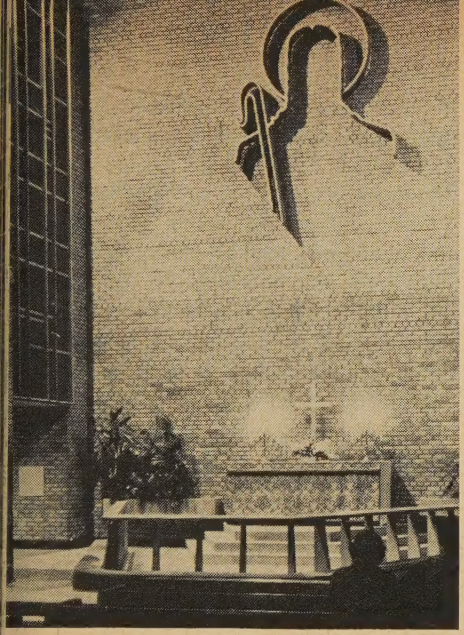
The United Lutheran Church is sending 20 representatives to the Cleveland meeting — 12 laymen, 8 clergymen. Among laymen are Val Peterson, formerly governor of Nebraska and now a member of the Eisenhower administration . . . Prentiss Cooper, former governor of Tennessee . . . Prof. Bertha Paulssen of the Gettysburg Seminary faculty. Among clergymen are Dr. O. Frederick Nolde of the Church Commission on International Affairs . . . the Rev. Harold C. Letts, secretary for social action of the ULC Board of Social Missions. Dr. Fredric B. Irvin, president of Thiel College, is chairman of the ULC delegation.

Want more support for UN

Americans have a tendency to let their enthusiasms evaporate quickly, some church leaders say. Members of the American churches had big hopes for the United Nations when it was organized, but are now discouraged because it has not solved the world's problems.

In mid-September groups of Protestants and Roman Catholics met in Minneapolis to discuss the problem of how to arouse popular support for things the UN is trying to do. Leaders were Roman Catholic Bishop John J. Wright of Massachusetts and Dr. Justin W. Nixon of Rochester.

A new form of nationalism—or moral isolationism—is developing in America, the churchmen said. People don't like the idea of the United States shouldering responsibility for the whole world. They don't want their statesmen to be obliged to consult with representatives of other nations about what ought to be done. Some statements on the subject at the



SIMPLICITY

Portrait of Christ above altar is simplified in the Lutheran Church of the Good Shepherd in Minneapolis. A few curved lines represent silhouette of head and shoulders with halo and shepherd's staff. Lack of detail gives imagination free rein, says Pastor Theodore Heimarck

Minneapolis meetings were:

"Americans are used to having their own way. Now we must constantly consult allies. Americans want to be liked. Now we are subject to more criticism than ever before.

"Americans tend to prefer all-out war or all-out peace. The tensions and anxieties of the 'cold war' are unfamiliar and trying experiences for us. There is a reaction to the high cost of world responsibility in terms of taxes, the commitment of our troops abroad, and general uncertainty.

"With almost complete accord, the churches and synagogues of the United States as represented in their official leadership have affirmed the dependence of all nations and peoples upon one another and their moral responsibility to one another.

"This clear recognition of mutual dependence and mutual responsibility flows from our faith in a God who plays no favorite among the children of men. Responsibility is the antithesis of isolationism."

More Amish in jail

The lengthy battle of Amish farmers in Lancaster county, Penna., against sending their children to high school was out in the open again as soon as the school year began in September.

Grade school education is enough for a farmer, the Amish say. After grade school let the children work on the farm and learn to be farmers. If they go to high school they will get fancy notions and probably want to leave the farm before long. Life on the farm is God's intention for the Amish, they believe, and should not be thwarted.

How the Amish are to square up their conviction with the state compulsory school law was the problem. Seven Amishmen spent five days apiece in the county prison last month because they wouldn't pay the fine for failing to send 14-year-old children to school. Soon after they were released they were rearrested for continuing their offense, and went to jail again. An eighth Amishman escaped jail because an unknown friend paid his fine.

"If there is no remedy and protection" for the troubled Amishmen, said their leader, Aaron Beiler, "we advise them to accept the penalty in a humble, submissive way, with the words of our Redeemer . . . 'if this cup may not pass away from me except I drink it, thy will be done.' "

Germans share churches

Germans have not had enough church buildings since air raids knocked down the old ones in the nights of World War II. Although many have been repaired and some new ones built, this construction is insufficient to make up for the increase in population as refugees swarm over the border from the Soviet Zone.

Leaders of the Lutheran Church of Hannover and representatives of the Roman Catholic dioceses of Hildesheim and Osnabrueck didn't let theological differences deter them from trying to solve the problem. Following the practice already in effect in other areas of Germany, they agreed in September that churches and parish halls of both faiths would be shared. Specifically excluded from the agreement: the performance of "mixed marriage" ceremonies.

This is another evidence, said West German civic and church leaders, of "the fraternal spirit" between the two groups.

Colombians wreck churches

South American Roman Catholics had not done so well as Germans in achieving fraternal spirit toward Protestants. Statistics on five years of persecution in Colombia were totaled in late summer by the Evangelical Confederation. Fifty-five Colombians had been murdered because they were Protestants. Many others lost their homes, farms, cattle, harvests, tools, clothing, books.

Forty-two church buildings were completely destroyed by fire or dynamite, and 31 other buildings used by Protestant congregations were damaged. Although Colombia is seriously short of schools, 110 Protestant primary schools were closed—54 by government order and the rest because of terrorism.

Regardless of persecution, in five years the Protestant membership increased 50 per cent, from 7,908 to 11,958. More than 50,000 Colombians attend Protestant services every week. Forty-six new congregations were organized since 1948.

Montana wheat goes to Palestine

First carload of wheat gathered for the 1953 All-Lutheran Food Appeal was dedicated in mid-September in Reserve, Montana (population 200). The 2,000-bushel shipment represented only a part of the grain collected in Sheridan county. Additional grain will be given "as the appeal follows the harvest northward."

In giving from their bumper crops—that have yielded as much as 50 bushels per acre—Sheridan county farmers joined with Lutherans throughout 12 farm-belt states in helping refugees and other needy people in various parts of the world.

The first Montana carload will be distributed among Arab refugees through the Lutheran World Federation in Jerusalem. The 1953 All-Lutheran Food Appeal, the first of its kind, is sponsored by the National Lutheran Council with the cooperation of the Lutheran Church—Missouri Synod.

Baptists promise Catholics free TV time

Texas Baptists are asking the U.S. Federal Communications Commission for a permit to operate a commercial television station in Corpus Christi. Because their application is being contested by another group of Texans who want the channel, the churchmen have been telling the FCC what they will do with their station if they get it.

Sixty minutes every Sunday afternoon will be free time for telecasting "The Catholic Hour." Free time on Friday nights will be offered to Jews. Time will be available to other denominations through a daily Studio Chapel telecast and opening devotions each morning.

The churchmen say it will cost them $567,000 to get the station built and on the air. Operating costs will reach $370,000 each year to be mostly offset by anticipated advertising revenue of $358,000.

Lesson about liquor

The way to teach youngsters not to drink whiskey is to show them what happened to some people who did, said Church of the Brethren leaders. From New Paris, Ind., 24 young church people went to Chicago's Skid Row to see the effects of alcoholism. All were members of the local Church of the Brethren youth fellowship, which has been studying the alcohol problem.

They walked in small groups through the Skid Row sections, talking to a number of men. They visited several church institutions, including those set up to help Skid Row outcasts.

After their return here, the young people led a service in their church and reported their reactions. All had been impressed.

"I never thought Skid Row would be that bad," said one.

"It is the responsibility of everyone and every community," said another. "These men come from all over America —perhaps from our own community."

Young DP becomes a pastor

Modris Gulbis, who came to the United States in 1950 as a Latvian displaced person, has been ordained into the United Lutheran ministry by the Midwest Synod in Lindy, Nebraska.

Believed to be the first Latvian displaced person ordained in the United States by a ULCA synod, Mr. Gulbis was installed as pastor of the Niobrara-Lindy mission parish.

A son of a Latvian pastor, Mr. Gulbis decided to enter the ministry at his father's deathbed in 1941, at a time when Latvia was occupied by the Communists. While a displaced person in Germany he studied theology at the University of Muenster until 1950 when he was settled in the United States.

In America Mr. Gulbis overcame both language and financial difficulties. On his own in a strange country, he managed to earn his living, repay an inland transportation loan to Lutheran Resettlement Service, and also pay most of his education expenses. A small stipend furnished by the Midwest Synod helped him through two years of studies at Central Lutheran Seminary.

Counterattack on House Committee

A Jewish congressman didn't intend to keep still when the House Committee on Un-American Activities accepted for its records the accusation that two prominent American rabbis, now dead, had collaborated with Communists.

Representative Emanuel Celler of New York asked the committee to hold a hearing for public reply to the charge against Stephen S. Wise and Judah L. Magnes. The accusation was made by Benjamin Gitlow, a former Communist, in testimony the committee released recently.

"It seems to me," said Congressman Celler, "that former Communists are in possession of a bottomless barrel from which they can always pull names at convenient intervals. The content of these barrels is never spilled all at once and the whole story set forth. Rather it is as if a piecemeal approach more readily suited some persons' motives.

"Why then these periods of strange silence to be followed by periods of feverish testimony? Mr. Gitlow, as he testified, has not been a member of the Communist Party since 1929. I do not recall his making any such assertion

throughout all these years when these men were rising in their calling in favor and respect.

"This is a curious aspect of so much of the testimony given by ex-Communists both before your committee and others. I believe it is time that this aspect be explored."

Adenauer insists on church schools

Chancellor Konrad Adenauer of the West German Republic has requested the Baden-Wuerttemberg government to "thoroughly review" the school provisions of the state's draft constitution.

The draft constitution calls for the establishment of "Christian Community" (interdenominational) schools. Roman Catholic leaders have denounced this provision as violating the 1933 Concordat between Germany and the Vatican which guaranteed the maintenance of confessional (denominational) schools.

In a letter to Dr. Reinhold Maier, minister-president of Baden-Wuerttemberg, Chancellor Adenauer said the concordat is binding.

He asked that the Baden-Wuerttemberg government review the school provisions and "remove difficulties which threaten to burden the relationship between the Holy See and the Republic."

Following the Sept. 6 West German elections, Catholic leaders called upon the Baden-Wuerttemberg government to draw the proper conclusions from the "plebiscite in favor of Christian politics." They said that the majority of people in the state had voted for the right of Christian parents to confessional schools, "a right which in past years was continuously trampled upon."

Hurricane coming in South Africa

Nothing "short of a miracle" can save the Union of South Africa from a race revolt which will produce chaos in the country and disturb the whole of Africa. This prediction came from the Rev. Raymond Raynes, an Anglican clergyman now visiting the United States. He has spent years in Africa on assignment of the Church of England.

"When the powder keg blows up," said Mr. Raynes, the African natives and other non-Europeans in Africa will attack all the institutions the white men have brought them — including the churches. The Malan government in South Africa is seeking authority to suppress any churches in that area in which criticism of the government's segregation polices is expressed, Mr. Raynes has reported.

In Cape Town the charge was made in late September that missionaries are responsible for the "growing discontent" among non-whites. Dr. J. Albert M. Hertog, a member of the South African legislature, blamed Anglican and Methodist mission schools for making the natives dissatisfied with their situation. The Malan forces are seeking a law to put all schools under the authority of the central government.

New ULC college planned

A 15-acre campus with buildings suitable for college use has been selected in the Milwaukee area, United Lutheran spokesmen announced last week. To consider a plan for establishing a United Lutheran college on the territory of the Northwest Synod, a special synod convention has been called for October 22 at St. Matthew's Church, Wauwatosa, Wisconsin. At present the synod supports Carthage College at Carthage, Illinois.

CHURCHES MAKE PROPOSALS AT UN

A MEMORANDUM relating to the eighth session of the United Nations General Assembly has just been put out by the Commission of the Churches on International Affairs. This 50-page document is circulated to members of the United Nations staff and to the heads of all delegations.

The commission represents Protestant and Orthodox churches throughout the world and is set up as a two-way means of communication. It provides information and relates Christian people to international problems. It may also influence governments to settle differences and make decisions in the light of Christian principles.

The question could be raised, "Why should the churches concern themselves with the United Nations policies, with political questions?" Let the answer be based on whether or not the principles of Christianity are worth projecting in the international scene and how this can best be done. For centuries Protestants especially have taken the position that Christian ideals will somehow seep into the world conscience when, through missions and other influences, enough people become members of the church. We can hardly point to the present situation in Asia, Africa, even in some parts of America as indication or proof of spectacular success in such a gradual approach.

The present critical moment calls for a more affirmative approach, a more outspoken presentation of what Christians are thinking. The CCIA in making its representation to the United Nations and to governments asserts positive Christian proposals.

A second question can be raised as to what right has one representative to speak for the whole body of individual Christian thinkers. The immediate and specific recommendations of the CCIA are made after consultation with many church leaders and criticisms and opinions from Christian groups in many countries.

A FEW BRIEF summaries from the memorandum of the CCIA for the 1953 assembly follow.

KOREA: Syngman Rhee is a Christian and a patriot. It was at least in part because he was convinced that Christian opinion throughout the world backed an armistice that he finally agreed to it. Now the churches will continue to press for the unification of Korea, following all negotiations building toward that end. They will also encourage Korean rehabilitation and reconstruction, which must be also the individual responsibility of each Christian as he assumes his part of the financial burden.

PALESTINE: In the troubled area of the Near East, political and economic solutions for the Arab refugees have been stalemated. This has been partly because of money and political influence, partly because it was easier to deal with one country, Israel, than with the many Arab states.

This policy of inaction has favored the Jews. The Protestant churches urge

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Mrs. Nolde, an observer and press correspondent at United Nations headquarters who writes UN reports for THE LUTHERAN, *is the wife of Dr. O. Frederick Nolde, director of the Church Committee on International Affairs. In keeping with the best traditions of family life, any resemblance between her opinions and those of her husband is strictly coincidental.*

that the present assembly take a fresh start with a more realistic and constructive approach. In this way progress may be made in solving the financial and economic difficulties of Arabs exiled from their homes by the creation of the new state of Israel.

REFUGEES: The problem of refugees has been acute ever since the war. There still remain many homeless and displaced persons in both Europe and Asia, and more keep coming from behind the Iron Curtain. When the International Refugee Organization closed down, the United Nations appointed a High Commissioner for Refugees whose long-term assignment was to be the legal needs of stateless persons, but who would also have power to deal with emergencies, such as the recent numbers of East Germans fleeing to the West.

In spite of what seems a continued pressure, many countries felt that the need for a High Commissioner has passed, and that his office and the special fund for it are both unnecessary extravagances. It is because of this prevalent disinterest that the CCIA will be particularly active in putting before many delegations a strong case for continuation of the office of the High Commissioner and financial support of the emergency fund.

APARTHEID, the Race Question in South Africa: Segregation in the Union of South Africa has become increasingly serious. Segregation, as we know it in the United States, is largely a matter of social tradition and local determination. In Africa the government itself is attempting to strengthen color boundaries and legislate racial discrimination in living quarters and job eligibility.

Church leaders have surveyed the situation and talked with many groups. South Africa itself contends the matter is a strictly domestic affair, and so far has shown no inclination to yield to any United Nations suggestions. In view of this and in view of the fact that Christians in the Union stand on both sides of the question, the CCIA reiterates a fundamental opposition to "the violation of human rights and evils of segregation," but "in order not to jeopardize action under way within the Christian fellowship and to guard against a burden upon the United Nations beyond its capacity for fulfillment," reserves its position with respect to specific United Nations resolutions.

TECHNICAL ASSISTANCE and aid to underdeveloped countries: This and other welfare activities of the United Nations are definitely within the range of concern of the churches and should command support of social action bodies within denominations. The United Nations in setting up Health and Economic Assistance programs has found local Christian groups, such as missions, of great help, and depends much on their advice and aid. The CCIA in interpreting the mutual benefits, urges closer co-operation between regional and national groups and the United Nations program in the interest of efficient work and long-range results.

THESE ARE A FEW of the points where the churches will seek to work with the United Nations in the present assembly. Through the entire year, many individual denominations and groups will continue to participate in specialized United Nations functions, Health, Agriculture, Education. The persistent emphasis of the United Nations on the rights of human beings rather than sovereign states challenges the Christian church with a great opportunity for international influence.

—ELLEN-JARDEN NOLDE

DULLES IN THE UN

JOHN FOSTER DULLES has his ups and downs in popularity among the free nations. A few weeks ago he stepped on a number of important toes—Germany, Italy, India, Japan—in a series of blunt speeches. But his stock went up again after his major policy speech in the opening days of the UN General Assembly.

There were no fireworks in his address. It was a quiet, straightforward presentation of American foreign policy. Its strength lay in its restraint, its recognition of world tensions which are likely to continue, rather than abate.

Attitude toward Russia

Dulles struck a new note in the remarks which he directed toward Soviet Russia. He said that he could understand the desire of the Russian people to have friendly neighbors, and that the U.S. does not want to see Russia encircled by hostile peoples. "Our creed," he said, "does not call for exporting revolution and inciting others to violence."

THIS AMOUNTED to a reversal of Dulles' previous emphasis on the liberation of satellite nations. The new policy line may be a tacit recognition that unrest behind the Iron Curtain is gaining headway without our help, and that rebellion from within is stronger than interference from without.

His tone toward Russia was not entirely conciliatory, however. He charged the Soviet Union with pursuing dilatory tactics in the Korean situation. He renewed the challenge to prove their claim to peaceful intentions by specific deeds, to stop stirring up trouble in Indo-China, to permit free elections in eastern Germany, to complete the German and Austrian peace treaties, to work for a free and united Korea. He said that if the Russians are honest, they must be willing to contribute more than they have to ending the present tensions that cramp the nations of the world.

Limitation of armaments

TACITLY RECOGNIZING the Soviet claim to possession of the H-bomb, Dulles underscored the danger of atomic war. With solemn emphasis, he reminded UN statesmen that mankind now has the power to wipe life off the planet. "There is no problem," he said, "which compares with this universal problem of saving the human race from extinction."

The secretary of state renewed President Eisenhower's offer of last April to work toward reduction of armaments and to direct the money that is saved toward a world-wide program of aid to underdeveloped areas. He promised that in negotiating on disarmament, the U.S. would not take an inflexible attitude, but would meet other nations half-way if they prove their good faith.

The American leaders, from the president down, must find some way to make that offer more than an empty gesture. In nation after nation, there is a growing strain between the burden of armament and decent living standards. The cry for "butter instead of guns" is becoming insistent.

Few things would be as effective in restoring world acceptance of American leadership as a break in the armaments race, with the U.S. taking the initiative. If Russia should show any signs of being willing to re-think her position, American leaders must be ready with constructive proposals to help the dream come true.

—ROBERT E. VAN DEUSEN

Canadian Affairs

WHITHER LABOR?

SEVERAL RECENT STRIKES—accompanied by illegal picketing and violence in some instances—are causing the Canadian press and public to ask: What next? How far can and will labor go to gain its ends?

In southern Ontario striking truck drivers picketed highways and interfered with traffic. Police convoys had to be organized to escort non-striking transports. In a Toronto milk strike, a company that was not affected was nevertheless prevented from sending its delivery men out. In northern Ontario, armed men raided a struck mine with the intent to damage installations, and a constable was fired at.

AS A RESULT of such incidents a strong sentiment is growing that unions should become responsible at law for wrongful acts. The Canadian Bar Association debated the ticklish question and finally came up with the proposal that "unions should be legal entities" and that consideration should be given to "how labor's rights and responsibilities may be made effective."

The lawyers also passed a resolution urging federal and provincial governments to withdraw the right to strike in any particular case where the health or safety of the public was in danger. There would be a no-strike pledge, and in the case of a dispute both parties would be bound by the rulings of an arbitration board.

Labor leaders were quick to protest against both ideas. Said A. R. Mosher, head of the Canadian Congress of Labor: "The Bar Association proposal would make unions responsible for acts of individuals over whom they have no control." He condemned violence in strikes but said that labor must scrutinize very carefully any legislation applicable only to workers on strike.

As for compulsory arbitration in certain cases, that would "make slaves of the workers" and not only "shackle them in their jobs in many, if not all instances, but would destroy the entire labor movement."

MORE STRIKES are in prospect as a result of a decision reached at the annual meeting of the Canadian Congress of Labor, second largest of the Dominion's labor organizations. (It has 370,000 members, compared with the 580,000 for the Trades and Labor Congress.) Its affiliated unions are to be urged to consider undertaking a general wage boost. The resolution was based on the assertion that the workers' purchasing power had not kept pace with productivity. As a result, there was an overabundance of goods.

However, for the first time in half a century the non-operating railway unions, with a combined membership of 150,000, are not seeking a general wage increase in new contracts with the railways. The decision is believed to be based on the feeling that Canadian economy has now become stabilized, and that further wage increases would unbalance it.

Other unions figured the decision was all right for the railway men, but no good for them. Said a textile union leader: "We're in a low-paid industry and have to go a long way to reach the wage level of the railway men."

Commented the Toronto *Globe and Mail:* "The average industrial worker gets $57.58 a week. To make that he works only 41.7 hours. But labor is not satisfied. And neither is the public satisfied with labor." —NORMAN BERNER

The Church Goes with Its Boys

By PAUL W. TRAVIS

A midwestern lad, lonesome and homesick in a distant city, found friends and help in a typical Lutheran Service Center

DONALD MURPHY watched the rain strike the bus window and dribble down. From the distorted lights of the store windows he saw through the wet glass, he guessed he was riding up Broadway in San Diego, California.

When the driver called "Plaza" the 18-year-old lad got off, for one stop was as good as another since he had no place to go—he just had to get away from boot camp.

Pulling up his blue pea-coat collar he started up the street. It was his first time away from his Rockville, Nebr., home and he was so blue and homesick he almost felt sick to his stomach.

He walked drearily up the sheltered side of the street, then for excitement decided to face the rain going back. It would be different, at least. Shoppers with packages passed him, but no one even looked at him, a lonely kid two thousand miles from home.

"Gosh, wish I were back in Beranek's Cafe with the gang after a game," he thought.

Only the bars with glittering lights, music and visiting patrons were open to him—"but what would ma think of me in there?" he mused, as he stopped before an open saloon door. "I've gotta talk to someone though."

Just then he noticed something gleaming like a halo just up the street, reflecting the street light. It was a neat white metal sign. "Lutheran Service Center, three blocks," it said.

He walked to the one-story white building beside a Lutheran church.

He thought "I'm a Lutheran as much as anybody," and walked in. He could smell coffee. Some masculine fingers were haltingly playing "Holy, Holy, Holy" on a piano.

"Welcome, sailor," said a small, middle-aged man who came up smiling. "Make yourself at home," he said pleasantly. Donald knew right away he was a Lutheran pastor.

FINISHING HIS COFFEE, Donny looked around. He found racks of national magazines and all the Lutheran magazines, and tracts from every synod. There were big leather upholstered chairs to read in, a ping-pong table, two pianos, a writing room with stationery and pens, even a typewriter.

In the hall was a sign: "Howdy. If you have not left us your full mailing address, please do so. Sign our state register. If you'd like to keep in touch with your home church, sign a card."

As Donny signed he realized more than ever before his church meant much to him.

HE LOOKED over the state register. Under Michigan he counted 41 names and their churches. Fifteen were Lutheran,

four Methodist, four Catholic, and three Baptist. Thirty out of the 45 registered from Minnesota were Lutherans. In the space for comments he read: "Makes you feel more like living in San Diego" . . . "A home away from home" . . . "Wonderful feeling inside." Then he wrote: "Wonderful home feeling."

When Donny left home his folks or pastor should have told him the Lutheran Service Commission, a joint operation of the National Lutheran Council and the Lutheran Church—Missouri Synod, runs 51 such centers throughout the United States, its territories and Japan, with plans to enter Europe. Lutheran World Action provides the funds to conduct the program.

The pastor, Fred T. Eggert, explained that "Our general policy is determined by the Lutheran Service Commission in Washington. Local policy and problems are handled by a local Lutheran Service Committee of four pastors of local churches of the National Lutheran Council and four from the Missouri Synod, elected by their respective pastoral conferences. This committee represents the 25 Lutheran churches in this community.

"Right now a major problem they face is the county threat to tax our building $600 or $700 a year, though it belongs to the church next door and is used strictly for religious purposes."

WHEN I VISITED this San Diego Center recently, I found that no program of activities is arranged for the servicemen. That's intentional. A sailor told me, "This is the only place in San Diego we are not told what to do." Sunday evening at nine the pastor leads an informal devotional service.

"I don't sermonize," Pastor Eggert explained. "I just talk and try to make the Scriptures live for the men. I used John 8:51 last Sunday and began by saying: 'This is Jesus talking to *you.*' I often emphasize that no matter what some in the Navy might say, a Christian can say 'no' to evil."

The Lutheran television series *This Is the Life* is now being shown each Sunday evening. Food and hostesses for the free

THERE'S A WONDERFUL HOME FEELING
A fellow can relax and enjoy himself

PROGRAMS ARE USUALLY INFORMAL
Everybody finds some outlet for his energies

snack bar are supplied by Lutheran groups taking turns. An unknown donor, known at the center as the "Java Lady," regularly gives $20 for coffee.

"My work can be roughly divided into three parts," the pastor answered my query. "There's first referral work, channeling Lutheran men into their synod's churches and young people's activities."

As a non-Lutheran former Navy chaplain, the writer believes the Lutherans are doing by far the best follow-up work on their service personnel. The serviceman—or woman—notifies his parents when his address changes. They notify their pastor and he passes word on to the Bureau of Service to Military Personnel in Washington, which in turn informs the pastor, Lutheran chaplains and center in the man's new area.

"THE SECOND PHASE of my work is interviewing and counseling," continued Pastor Eggert. "By interview I mean a formal discussion of a personal problem in my office. These generally grow out of friendly chats. Never talk religion until you get a man's confidence. Friendliness opens their hearts.

"All kinds of questions are asked me in interviews, from 'Should I sell my auto?' to 'How can I get a medical discharge?' and 'Should I marry?'

"Out of 150 interviews a month 100 develop into counselings, dealing with the deeper things of the soul and man's relationship to God.

"Here's a typical case," continued the pastor. "One evening three older men entered. Two started playing ping-pong. I chatted with the one just watching. Soon he said he had a serious problem, could he see me in the office? There he unburdened—his sub had been out for months and his shipmates had talked of wives and families, so he had made up stories about a wife, though he was single.

"What could he do about this falsehood? I explained God would forgive him, so his shipmates should. He prayed for forgiveness, and his countenance lifted as his burden left."

THE THIRD PHASE of the pastor's work is Lutheran instruction. This year he's

instructed 20 men who have become church members. Five are now under instruction.

Many travel on before instruction can be completed, like a Coast Guardsman who continued instruction in Honolulu, then Alaska, and returned to San Diego to be confirmed.

CIVILIANS ARE SERVED, too, like A. H. Fuhrmann of Wauwatosa, Wisconsin, He arranged that he might meet his son's returning ship. He was so grateful for the center—as I noted all the civilian Lutherans visiting from out of town are —that on his return home he sent 15 pounds of cheese and 40 pounds of Mettwurst sausage for a Wisconsin cheese party, to which the center invited Wisconsin men as honored guests.

Since authorities estimate our military emergency will last 20 to 50 years, during which time a million Donny Murphys and their sisters will enter and leave the services, the centers will be a permament arm of the church.

Thus every Lutheran home will be touched and served. And many a Donny, walking the streets friendless, tempted by sin, will see many metal signs gleaming brightly in the chill drizzle of many future nights, and will thus find "A Lutheran home away from home," ready with a warm welcome, a generous hand and an open heart.

TEACHING HAS REWARDS

NOT OFTEN DOES a teacher see immediate fruits of his labors. This, however, is the story of an immediate reward—perhaps the greatest satisfaction that can come to any teacher.

It all happened in an evening class in the philosophy of education at Wagner College. Our class had been discussing the meaning, purpose and function of the four philosophies—naturalism, realism, pragmatism and idealism—as they apply to daily lives and as they will apply to the children we will teach.

At the close of the hour, one evening, a young Chinese woman student stopped me as I was leaving the class and told me that after considering and evaluating the philosophies, she had, at last, found the truth. Her faith and that of her family had been Buddhist. However, her thirst for knowledge had caused her to explore Christian idealism. She was so impressed with what it had to offer, that she decided to change her religious belief. A week later she was baptized a Christian.

This was my reward. One of the candles I had lighted shone back immediately.

—RICHARD H. HEEP

Rocky Boy Celebrates

By JOHN E. DEHAAN

ULC's pioneer venture in ministering to American Indians observes 25th anniversary of first preaching of Gospel

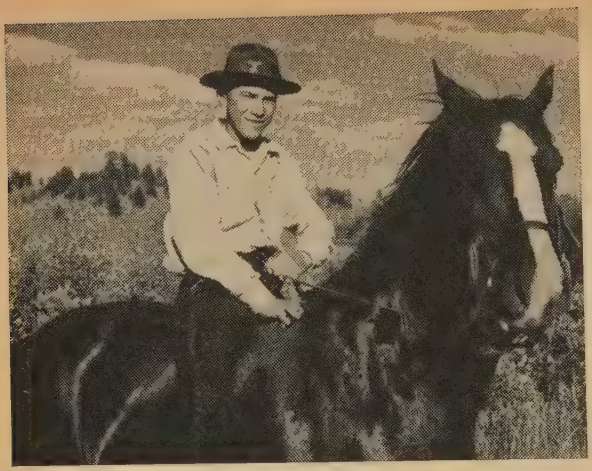
THE REV. WILLIAM H. GABLE became the first missionary of the United Lutheran Church to the American Indians when in September 1928 he took over work begun by Missionary Elmer Burroughs of the American Indian Association on Rocky Boy's Indian Reservation in north central Montana. For the next 18 years the Gables pioneered a work on the home field as colorful as any of the foreign missions.

Twelve years earlier, Chief Rocky Boy and Chief Little Bear had led the group of about 500 Chippewa and Cree Indians to the former military reservation in the Bear Paw Mountains to occupy the domain turned over to them by the government. Shortly a village of tepees and tents was set up on what is now known as Moccasin Flat. When the tribe apportioned the land, the Indian Association was granted an 80-acre tract adjoining the flat. It was here that most of these Indians first heard the good news that the Great Spirit, Manitou, had sent His Son into the world to be the friend and saviour of men.

When Little Bear was old, the dying chief called the missionary again and

The Rev. Mr. Dehaan has since 1950 been in charge of the Christian mission work at Rocky Boy Indian Reservation near Box Elder, Montana.

FOUNDER AND PRESENT CHIEF OF ROCKY BOY MISSION
Dr. William H. Gable with the Rev. Mr. John E. Dehaan



David, son of Chief Yellow Bird (whose "white man's" name is Malcolm Mitchell), rides his favorite horse at Rocky Boy

again that he might hear the wonderful words of God. He is quoted as saying, "In the Indian religion all is dark but in this religion all is light."

Joe Big Sky was an early member and a regular attendant at the Mission. When Joe built a log cabin for his family he asked Pastor Gable if he would come to his house and pray. Accordingly a little group went to the new home at the foot of Haystack Mountain and held a Christian service of dedication. After that the sacrament was often given under that roof, for Mrs. Big Sky was an invalid and Joe spared no pains to make her comfortable.

When Malcolm Mitchell (Yellow Bird) interpreted the missionary's sermons he was often taunted by some of the older men of the tribe. They said he had turned against the Indian religion. Not least of those who ridiculed him was Roasting Stick. Yet some inner compulsion seemed to bring these men to listen to the missionary and to hear the story of Jesus and God's love.

On his deathbed, Roasting Stick called for the missionary, but the Gables were on their first vacation in several years. So Malcolm Mitchell went to the old man, reading to him from the Bible and explaining to him as best he could the way of salvation through Christ. Roasting Stick wanted to be baptized, but when the missionary returned he had passed away. Before he died he called his wife and children to his bedside and told them that he wanted them all to become Christians because he had found in this the true religion.

Not all of the Indians responded to the ministry of the Christian missionary. Most clung to the traditions of their fathers and the religion of the Sun Dance. Others expressed their urge to find God in other ways. White Sky fashioned a rude image of a man out of a log and placed it upon one of the ridges in Parker Canyon. A pile of rusted relics of guns attests to the sort of offerings that were laid at the feet of White Sky's god.

When Malcolm Mitchell built his frame house at the far end of Parker Canyon there was much feasting and rejoicing and once more Imheywenew, the prayer man, was present to dedicate a Christian man's home.

Lydia and Alice Yellow Bird, granddaughters of the chief, who was respected and trusted by Indians and white men alike

Miss Florence Buckner, who had shared the experiences of the Gables for 10 years, left the mission in 1939. Dr. and Mrs. Gable stayed on until 1946 without assistance, then, no help being in sight, the veteran missionaries retired from their work among these first Americans.

Pastor and Mrs. George Overdier followed the Gables with a ministry of nearly four years. They were assisted for one year by Mr. and Mrs. Dale Burnside who were forced to leave because of Mr. Burnside's poor health. Meanwhile, the growth in the population of the reservation was adding steadily to the load borne by the missionaries, and the mushroom growth of the "Peyote Cult" was bringing new heartaches to those who tried to minister to all of the Indians in the name of Christ.

In March 1950 the Rev. and Mrs. John E. Dehaan came to relieve the Overdiers and still the search went on for competent helpers for the missionaries. Mr. and Mrs. John Allemeier accepted that challenge in November 1952.

WHILE THE ROLL of the Mission has but 88 child members, there are over 1100 on the mission's Christmas list. In time of need there is no distinction. The missionary ministers to all, regardless of age or other differences. Where needs exist, help is given.

Attendance and interest in the Sun Dance diminishes from year to year. White Sky's idol lies rotting on the mountainside. But the native American church with its use of peyote (with effects similar to those of marijuana or opium) is growing by leaps and bounds.

TWO HUNDRED EIGHTEEN persons have been adopted into the family of God by the Sacrament of Baptism in these 25 years, 47 of them adults. There have been 71 confirmations. In June 1953, Joyce Four Souls, granddaughter of Little Bear, was confirmed.

The original log chapel with its hip roof, in disuse for over six years, has now been remodeled and repaired and in mid-October will be rededicated with appropriate festivities for the 25th anniversary of Lutheran work at Rocky Boy. The Gables will once more renew acquaintances and the stories of Little Bear, Big Sky, and the conversion of Roasting Stick will be retold.

Summer Programs Are Stimulating

By STEWART W. HERMAN

In Europe and America, Christians gather to discuss world problems and their relationship to our faith

OUT OF THIS WORLD! That describes exactly where I have been for a delicious number of happy days last summer, not in some far, exotic corner of this travel-beaten earth but right here in the U.S.A. Doing what? Attending summer assemblies—two of them—and enjoying the concentrated comradeship of many fellow Christians. Such friendly fellowship is like a soothing lotion especially designed for the sun-scorched, mosquito-bitten, ivy-poisoned spirits of our harried generation.

Instead of awaking, as one ordinarily does, to a vexing world full of petty problems, there is first a hearty breakfast and then a service of worship under the green trees. Marvelous way to begin the day! And instead of putting one's frazzled mind to sleep at the end of the day under a crazy-quilt of TV programs, you gather under the night stars for evening hymns and prayers. Every day suddenly becomes Sunday . . . an old-fashioned kind of Sunday. You feel like a human being again. Better yet, you feel like the child of God you are supposed to be.

SUMMER IS THE SABBATH of the year. If your vacation is merely a vacancy—a short pause in life's treadmill—the Third Commandment has been broken. The true purpose of a vacation is to "vacate" all one's physical, mental and spiritual premises of the usual cares for a little while in order to give the whole man a needed change and rest. Christian summer meetings, training centers, ashrams and chautauquas afford ideal opportunities for accomplishing this. They are the best concentration camps I ever heard of. Long may they prosper and increase!

Having said that, it must be admitted that there is nevertheless a sly serpent lurking in every one of our spiritual Shangri-las. His job is to tempt the vacationing Christian to eat the fruit of a very attractive tree which God has warned us not to touch. It is the Tree of the Knowledge of Our Own Good and Other People's Evil. If you eat enough of it, you receive one full year's personal immunity against most of the worst troubles of the world in which you live. It enables you to feel that practically everyone else is a little less Christian than you are. You go home to dream blissfully of Paradise Lost until the time comes to return to Paradise Regained next summer for another bushel of the fruit of blessed forgetfulness.

"Whoa! Back up!" you cry. Remember those crowded programs! Think of the courses which filled all the hours between matins and vespers. If we forgot our petty problems, as you call them, it was because we were occupied with really big problems in Africa, Asia, South America, Europe, . . . even here in the United States. We talked long and very seriously about Communism, secularism, migrant workers, slums and social service. We filled whole notebooks full of facts.

We not only heard about home and foreign missions but we came back to our congregations resolved to give more, pray more and to do more. Moreover, every

age group" felt this impact: children, young people, adults. There was special work for Sunday school teachers, pastors, youth leaders, etc. Nothing and nobody . . . but nobody . . . escaped.

NOTHING AND NOBODY INDEED! Over in Europe the church discovered to its sorrow—as a price of World War II—that a surprising lot of things and people had been escaping from its spiritual influence. Consequently, a new sort of institute was developed, called an Evangelical Academy, which keeps running not only in the summertime but all the year round. In America an academy is usually a prep school. Well, these are "prep schools" for the Christian life. Not *vacation* schools, but *vocation* schools!

There are two major differences between our assemblies and their academies. First of all, ours cater almost exclusively to active Christians. Non-Christians derive very little benefit from them, usually none at all. But in Europe there is a definite effort to bring Christians and non-Christians together. Or, as practically everybody over there already belongs to church, shall we say active and passive Christians? The secret of their amazing success, as we shall see in a minute, is to be found in the themes set up for study.

There is, of course, a time and place for good Christians to assemble together by themselves. But, frankly, the climate of our American assemblies sometimes seems just a little too exclusively Christian, doesn't it? Some people may not be quite as active as others but how many really passive people find their way into our holiday heavens for the express purpose of injecting a strong dose of worldly realism into our complacency and receiving in return a fine dusting of Christian pollen? The academies, however, are attracting plenty of the lukewarm, the indifferent and the skeptical.

HOW CAN IT BE OTHERWISE when people are gathered not for refresher courses in religion but according to their special life-interest and career: farmers as farmers, doctors as doctors, housewives as housewives, journalists as journalists, lawyers as lawyers, etc. Although this happens under the auspices of the Christian faith, the idea is not to bait a sly trap to catch these people and transform them into regular church-goers but to reexamine the whole basis of doctoring, teaching, home-making or other vocation. Loyalty to one's church is not necessarily the best yardstick for measuring the three-dimensional Christian life! The idea is not to get more time and money out of busy businessmen by snaring them for the church council, but to tackle together specific questions of modern ethics in the workaday world. It's not merely a matter of getting men back into the church, but getting the church—and what it stands for—back into the world.

Looking at it from still another angle, the idea is not simply to raise standards of individual conduct in matters of honest morality and common decency but to make a vocational impact on society. Lawyers tackle the law of the land in its relation to moral law. Newspapermen take a good look at the dubious aspects of journalism. The list of professional problems about which men and women are seriously concerned is incredibly long. Recently one Lutheran academy devoted a few days to a mature consideration of feminine fashions at which the latest "creations" were appropriately modeled. Leading modistes from Munich explained the significance of changing styles in the light of changing epochs in history.

About the same time the Berlin

academy had a session on Marriage and Family Life. Americans are studying this also. Two world wars, it was found, had wrecked almost everything that was solid and substantial in life—including moral standards. But in 1946-47, when Germany was at her lowest ebb, it became apparent that the family was the rock to which youngsters without footing had held fast. The basic difficulty of modern times is that families are kept too small, largely because they are no longer "producing" (everyone working) but "consuming" (dependent on a single wage-earner). For families broken by war this becomes tragic. How can Christian mercy and modern social service combine forces to do a better job?

In another part of Germany this summer Bishop Lilje invited a top-level group of politicians, journalists and churchmen to tackle a thorny theme which, for the first time since 1945, received public attention: Adolf Hitler himself. Today Hitler is dead but by no means forgotten. He is not even permanently buried but his embarrassing skeleton is discreetly hidden in the family closet. At the Loccum Academy the skeleton was taken out of the closet and scrutinized. There was a lively debate because every man there had been personally affected by the Nazi regime at some important stage in his life.

Four days were given to such questions as these: How did the Third Reich arise? Why was it not stopped by Germans inside Germany? What can be done to prevent any sort of repetition of it in the future?

Plenty of political and economic reasons can be advanced for the rise of Hitlerism. There are, it was found, two indisputable facts which should never be lost sight of. First, he was a unique personality, and the price of national insurance against the emergence of such Pied Piper personalities is the constant responsibility of individual citizens. Secondly, all rival forces for opposing him had been busily engaged in discrediting and killing off each other. This is a combination of circumstances which can lead *any* nation into catastrophe.

The seeds of Hitlerism thrived in the spiritual rubble which covered Europe following World War I. It would not surprise me if the biography of the next "leader" in Europe—not necessarily a German—will show that he spent his boyhood in a refugee camp.

At best, we Americans send our underprivileged children to special health camps, usually run by cities or secular agencies. This is fine, as far as it goes. But what about the spiritually underprivileged adults? In Germany an effort is being made to draw such adults into the atmosphere of the Christian academies. But in the U.S. there is very little indication that our special training centers are being used to attract non-Christians for a serious approach to the problems which face us all.

It is neither necessary nor desirable to alter the whole character of our summer assemblies. One or two weeks in summer is not enough for this larger task, anyhow. But the question remains: how is Christian America going to make contact, in its own way, with our American non-Christians? Evangelism—that is, winning people for the church—is one answer but not the only one.

Strong faith makes death weak.—Martin Luther.

A Five-cent Travel Bargain—the Ferryboat Ride to Manhattan

Vacation in New York Pleases Pastors

By PAUL E. VALENTINER

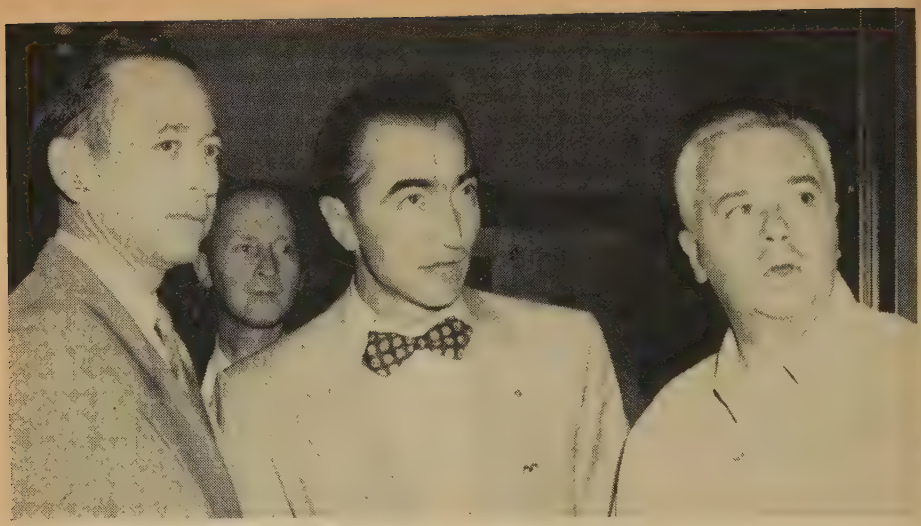
Study and sightseeing combined as parsonage families attended two-week institute conducted by Wagner College

For 117 United Lutherans the dream of a vacation in New York City became a reality this year. In midsummer, pastors and their families from six states and points as far away as Dayton, Ohio, came to New York and forgot the cares of parish duties as they relived college days.

During the first week in August they converged on Wagner College to participate in an institute for pastors and other church workers. In the mornings they attended lectures by nationally known clergymen in various fields of Christian activity. After noon they became typical American sightseers as they toured points of interest in fabulous New York.

The pastors, wives and children lived as families in new, CHEY-built Guild Hall. They ate at the college dining hall in the century-old Cunard Building. From their rooms and from the dining hall too, they could look down across the Narrows and Lower New York Bay to see every ship that arrived and departed.

"This is better than our parsonage," commented one pastor and his wife as an elevator carried them to their room and its adjoining bath. "We have more comfort than at home, a thrilling view of New York, and no work!"



LEADERS AT ONE OF WAGNER INSTITUTE SESSIONS

Dr. William Villaume of NCCCUSA, College Chaplain Paul J. Kirsch and Maryland Synod President J. Frank Fife are interested listeners at a morning lecture

"That was our idea," said Dr. David M. Delo, Wagner president. "We offered a stimulating educational experience in exciting collegiate surroundings with planned tours and recreation, for less than it would have cost the families to have lived at home. We attempted to solve the pastor's vacation problem by offering him the latest information in his fields of interest and at the same time provide him with the relaxation and recreation that only New York could provide."

While mother and dad attended classes during the mornings, the children, under the guidance of a trained recreational director, pursued their own activities. Ball games, trips to the Zoo, swimming and planned play occupied their attention.

When lunch was finished, buses carried those who desired to go sightseeing —and nearly everybody did—to points of interest.

They romped happily about the great liner *United States* as she rested at her pier between trips to Europe. They stood in awe before the United Nations Building and attentively followed the words of the guides as they toured the structure.

A three-hour trip by boat around Manhattan Island gave them a perfect view of the city and its skyscraping buildings. On a visit to Night Court, the judge met and conversed with them in his chambers between sessions.

FOR ALMOST ALL of the group it was their first visit to New York. Shopping trips, the theater, ball games, square dancing and swimming were among the activities that led one pastor to say, "This has been the most exciting week of my life."

General comment of the group seemed to have been summed up by Pastor J. Bender Miller of Pittsburgh when he said, "The Institute was most helpful and refreshing. I sincerely hope it will be continued for many years. Now that we have seen some of New York we may be more willing to settle down to more strenuous study another year."

HOME MISSION BOOM

By Richard T. Sutcliffe

The Spirit of William Passavant is still very much alive

SHADES OF William Passavant and Martin Luther!

Lutherans in and around the Pittsburgh area of western Pennsylvania are establishing new missions and relocating long-established congregations in more attractive surroundings with a fervor one usually associates with the early Christians of the first century!

In the 40-mile square that surrounds the Steel City, United Lutherans have organized 14 new missions since the close of World War II. American Lutheran Church and the Lutheran Church—Missouri Synod have organized four apiece, for a total of 22 new Lutheran missions over a period of 70 months! And the ULCA has five more ready for organization!

In addition, the same area is echoing to the sound of hammer and saw as 13 ULCA congregations relocate their buildings from undesirable off-street sites to attractive locations on major highways or busy thoroughfares.

The three groups—ULCA, ALC and Missouri Synod—are spending three million dollars on this mass expansion program in the Pittsburgh area. The largest slice—$2½ million—is the United Lutheran's share.

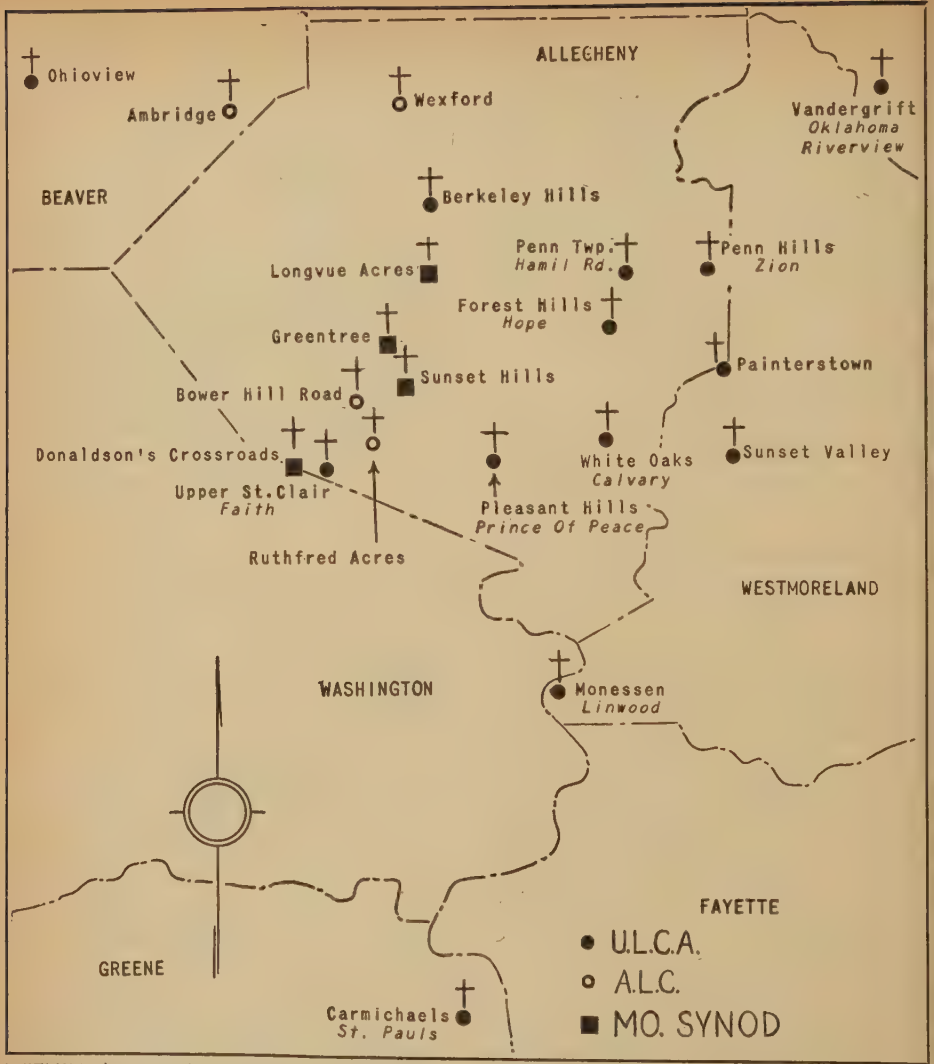
Ordinarily, this home mission spurt would have been considered normal in the ULCA's Pittsburgh Synod with its history of *ecclesia plantanda* (the church must be planted). The spirit of Dr. William Passavant, a giant of his day in starting new churches, and the synod's record of fathering new synods—Northwest, Canada, Texas and Nova Scotia—have never died.

But the depression of the thirties and the upheaval of the early forties that preceeded World War II weren't conducive to the organization of new congregations. Against that background, therefore, the current home mission reawakening could more accurately be considered a re-emphasis.

In addition to the spirit of home missions that permeates Pittsburgh Synod, there's another factor which has helped produce the baby congregations: topography. In western Pennsylvania it's hilly, a statement which the natives will insist is no exaggeration.

On each hill, a community that is surprisingly independent of other "hills," rises. With their own stores, industries, schools and churches, residents of each hill find all the opportunities for community expression. As a result, a new Lutheran mission started on one hill serves the Lutherans on that hill but does not necessarily attract Lutherans from other hills. There is a need, therefore, for more new missions in a smaller area than would be called for if the land were more gently rolling or flat.

The relocation of churches is one of progress. Years ago, frugal Lutherans arriving in the area either could not or would not build their churches on principal streets of their growing communities. With the new missions of the past five years laying plans for brand-new churches to be built on attractive and



WITHIN this 40-mile square of hilly western Pennsylvania are 22 new Lutheran home missions, organized since the end of World War II (14 ULCA, 4 ALC and 4 Missouri Synod). Churchmen in the area estimate that approximately three million dollars are currently being invested in the establishment of new missions and the relocation and improvement of many older churches

roomy lots, the older churches have been awakened to a new sense of churchliness. They, too, want a "nice new church," or "more room for expansion."

All these factors add up to: a spirited home mission program!

ACCORDING to Dr. Donald L. Houser, mission superintendent of the Pittsburgh Synod, a thumbnail sketch of the 14 newest missions in the Greater Pittsburgh area would look like this:

Berkeley Hills . . . organized in 1947

. . . over 300 members today . . . church and parsonage have been erected at a cost of close to $100,000 . . . the Rev. Harry Bowman is pastor.

Carmichaels . . . organized in 1948 . . . church and parsonage built at a cost of $65,000 . . . the Rev. Albert Speck is pastor.

Vandergrift (Oklahoma-Faith) . . . organized in 1946 . . . a new parsonage and church . . . the Rev. Harlan Miller is pastor.

Vandergrift (Riverview) . . . organized in 1949 . . . now has 150 members . . . church erected . . . the Rev. M. L. A. Schilling is pastor.

Penn Hills . . . organized in 1947 . . . over 450 members today . . . a $135,000 church erected . . . the Rev. H. Paul Gerhard is pastor.

Paintertown . . . organized in 1946 . . . its church is valued at $35,000 . . . the Rev. Arthur Haberlein is pastor.

Upper St. Clair . . . organized in 1949 . . . congregation now numbers 225 . . . church has been built . . . the Rev. Russell Riethmiller is pastor.

Monessen . . . organized this year . . . congregation plans to start building soon . . . the Rev. W. E. Upton is pastor.

Forrest Hills . . . organized 1950 . . . 130 members now on roll . . . building program underway . . . the Rev. Frederick Stueber is pastor.

Sunset Valley . . . organized last year . . . congregation of 140 plans to build soon . . . the Rev. E. J. Mollenauer is pastor.

Ohioview . . . organized earlier this year . . . now has 110 members . . . the Rev. J. Ray Houser is pastor.

Penn Township . . . organized earlier this year . . . building plans in process . . . the Rev. John Bellingham is pastor.

Pleasant Hills . . . organized 1953 . . . first service held late August in borough hall . . . the Rev. Thomas Guinn is pastor.

White Oaks . . . organized 1953 . . . interest in congregation growing . . . the Rev. William Steiner is pastor.

Churches either relocated or undergoing renovation-improvement:

Bethlehem Church, Glenshaw . . . St. John's Church, McKeesport . . . Advent Church, Wilkinsburg . . . Calvary Church, Sharon . . . Holy Trinity Church, Brighton Road . . . Memorial Church, East Street, North Side . . . House of Prayer Church, Aliquippa . . . St. John's Church, Dravosburg . . . North Zion, Baldwin Township . . . Mt. Zion Church, East End . . . St. Paul's Church, Hazelwood . . . St. John's Church, Highland . . . and Holy Trinity Church, Greenville . . . and First Church, Grant Street (downtown Pittsburgh).

NOR IS THE Pittsburgh story the whole one . . .

In the Erie area, the synod hasn't been idle. Dr. Houser reports that approximately half a million dollars is being invested there by United Lutherans in the same type of home mission program that's going so well in the area to the south.

Outside of Pittsburgh, eight other missions have a history of under five years: St. Paul's Church, Jefferson, Ohio . . . Hope Church, Harborcreek . . . Good Shepherd Church, Erie . . . Redeemer Church, Erie . . . Christ Church, Springboro . . . Our Saviour Church, Cereal Heights . . . St. Paul's Church, Erie . . . and Faith Church, Fairfield (Erie).

In addition to the ULCA activity, the ALC has four young missions: Ruthfred Acres, Bower Hill Road, Bambridge and Wexford. Missouri Lutherans have new missions in Rolling Hills, Greentree, North Hills and Donaldson's Crossroads.

Five Candles Give a Lot of Light

By PHYLLIS G. BRANDT

Marsha's birthday cake did more than feed the children when the secret wish she made quickly came true

THE MOMENT WE PULLED our mobile home into the trailer court I realized little Marsha would not be lonesome. Youngsters of all ages gathered around to watch. Within a few minutes she was playing with them and I heard her say happily, "We're going to live here for awhile—my daddy's being transferred here."

It was our usual procedure when moving into a new town to look for a church of our own faith. Even though my husband's job kept us continuously on the move, Marsha rarely missed Sunday school nor had we missed a church service.

To my great surprise the trailer court was quiet and undisturbed on Sunday morning and as we drove to church Marsha said in a melancholy voice, "Mama, nobody goes to church in this town."

WHEN WE RETURNED shortly after the noon hour we noticed a tremendous transition. Youngsters were noisily playing in the roads; men were washing their cars in the autumn sun; and a colorful array of newly washed clothes decorated the trailer court. It was a scene of pleasant, stimulating community activity—but not at all the sort of atmosphere we were used to on Sunday.

"There's a lot of work to be done here," my husband observed, "but it's not physical—it's spiritual."

Marsha's fifth birthday was a memorable one and I never dreamed that five flickering candles on a cake could hold so much power! She had invited seven of her trailer friends to a birthday party on Saturday afternoon. Although our living quarters were small, they managed to play games and have a gay time. Later I brought out her beautifully decorated cake. The children clamored around the table, singing "Happy Birthday." Marsha's eyes squinted shut as she inhaled to blow out the five flickering candles.

"Wait, Marsha," one little girl shouted. "First, make a wish. If you blow them *all* out, your wish will come true."

Marsha hesitated, then exhaled with such force I thought the trailer shook. The children laughed and clapped their hands.

"Tell us your wish, Marsha," the lad with a butch haircut implored.

Marsha's brown eyes glanced first in my direction and then to the others. "I wished that everyone at my party would come with me to Sunday school tomorrow," she said.

I must admit we felt proud of our little missionary. Seven shiny-faced, neatly dressed youngsters followed Marsha into Sunday school on Sunday morning. I heard the teacher gasp with astonishment and my husband and I smiled as we entered the adult class together. I opened our textbook and read the title of our topic for discussion—"The Light of the World." I suddenly thought of Marsha and the flickering candles on her cake.

FIVE MAKE A FAMILY

MIRRORS

PETE LOOKED UP from the comic book he was reading. He wrinkled his nose. "This room smells."

The elderly man sitting across from us in the dentist's waiting room caught my eye, then ducked back of his copy of *Life*.

"That's just the stuff the doctor uses on your teeth," I explained.

"Will it make my teeth smell like that? I hope not."

He turned back to his comic. Then another thought struck him. "Didn't God make Mrs. Schmidt?"

"Why, of course, He did! What gave you such a notion?"

"Well, she said Doctor Bailey made her teeth."

THE MAN BEHIND the *Life* magazine appeared to be having whooping cough. Just as I thought he would surely strangle, the nurse rustled in to summon him.

"Where's he going?" Pete demanded, Mrs. Schmidt's origin thrust aside for the moment at least.

"Into the office where the doctor fixes teeth. You know, the room with the big chair and all the gadgets."

"If the dentist is going to fix him, how can he fix me? Do I have to wait till he's done?"

"No, young Doctor Bailey will fix you up while his father attends to the man who just went in."

"You mean they have an office together, the father and the son? Say, wouldn't that be neat if daddy and I could have a post office together?"

"Takes more people than that to run a post office, I'm afraid."

"But just a little post office? Where we didn't get too many letters?"

"Well, you could talk it over with dad and see what he thinks."

A pleasant-faced woman emerged from the inner office and Pete sprang to his feet, scattering comics. "Our turn next!"

The other patient patted him lightly on the head. "Innocence is so refreshing!"

Pete stared after her retreating back. "Was that a crack or does she like me?"

"When you can't tell, take it for granted she likes you. Most people do. Now, pick up that stuff so you'll be ready when the nurse comes."

"OLD" DOCTOR BAILEY waved to me as I followed Pete down the corridor to Ken's office. Ken and I were in high school together and seeing him so stiffly starched and professional-looking in his whites made me realize how time moves on. His smile and greeting to me were much the same as ever, but his calm and friendly air of being in complete command of the situation were every inch the doctor.

I had the feeling that he and I were each two people at once—the school friends standing off and appraising the charming (I hope) young matron and the competent dentist who was using all the tricks of psychology to make the matron's little boy feel secure.

"Will you help me, Pete, by holding this big mirror and watching what I do? That way you can tell what's going on in

that mouth of yours. I always like my patients to know what's going on."

Pete grabbed the mirror and steadied it with both hands, while Ken demonstrated the possibility of seeing what was reflected from the tiny mirror to the larger one.

"Pete, I think we understand each other. Now, if your mother would like to go shopping, we can get along without her, can't we?"

Pete was so absorbed he hardly took time to nod. I slipped out, feeling slightly let down. Here I had braced myself not to cringe when the drill got going, and my fortitude wouldn't be needed after all!

I don't believe in people making martyrs of themselves when there's no need for it, but when you get all braced to suffer, and then find it isn't necessary, you sort of feel let down. Well, I could take Ken's advice, and go shopping, although I hadn't thought of such a thing until then. I started downstairs.

OUTSIDE, IN THE WARM Indian summer sun, I hesitated. There was really nothing I needed at any of the stores. When that's the case, I've found it wise to stay out of temptation's way. The library would be the best refuge. There I could browse among the magazines I haven't money to subscribe to. I do take several, but there are so many more I can't afford and wouldn't have time to read if I did get them.

The windows of the five and ten were gaily decorated for Halloween. I thought as I passed that the time would be upon us before I knew it. I'd better be thinking about costumes for the youngsters—and there was some talk of a party for adults at the church this year. Perhaps I could pick up some ideas at the library.

My mind was so far away I didn't see Eloise Clinefoose till I almost walked into her. She was enthusiastic.

"Connie! Have you heard about the wonderful sale of house plants they're having? I just met Kathy Matteo and she had everything from philodendron to begonias and even African violets that she got for simply a song. Come on, let's see what there is left!"

SHE SEIZED MY ARM and turned me about, but I planted my heels like a child and wouldn't budge any farther. "Sorry, Eloise, I was on my way to the library and I have only a little while till I pick Pete up at the dentist's."

"Oh, but really, you love plants and you never heard of such bargains. Twenty-nine and 59 cents!"

The offer did sound intriguing. I couldn't resist even to keep from being bossed by Eloise. I trotted along.

The plants were lovely—crisp and live looking. I bought several for the plant stand Dan made for that empty corner of the living room. "I'm so glad I came with you," I enthused, partly to make up for my own first feeling of resentment. "Now, I must flee. Pete will be ready by the time I get there."

"Oh, but one more thing. Pastor Ittel asked me to check up on the people who went to the leadership training class last year and make sure they enroll again. He is so anxious to make a good showing!"

"Yes, I know. I told him last Sunday I would go," I replied sweetly. For once I was ahead of her!

"Grand! And I'm so glad I saw you!" No one could sound so genuine and be anything but sincere. Shame for my own hidden feeling washed over me with its familiar scorching heat. Will I ever learn to be a thorough-going Christian?

Perhaps I, rather than Pete, should have spent the last half-hour staring into the mirror.

Personal Problem Clinic

Mixed marriage?

QUESTION: I have been going with a devout Catholic for two years. We have arrived at the point where an engagement could result very soon. But I don't know whether I love Curt enough to marry in his church and give our children to the Catholic faith, which I would have to do since he will not marry in my church.

REPLY: You have gone a long way in a courtship with a Catholic for one who feels so uncertain about the quality of her love. It is regrettable that you did not raise this and other questions earlier. But even now it is not too late to do something about it. Tell your boy friend you must have more time to make a final decision and in the meanwhile study all angles of the problem carefully, and consult with your pastor.

The mail will bring you copies of *An Un-American Marriage* and *The Split Between Roman Catholicism and Christ*. Read them carefully. Experience has shown a high frequency of cases in which persons have signed their unborn children to the Roman Catholic church, later regretted it bitterly, but found themselves almost helpless in any effort to extricate themselves from the unethical agreement.

Mixed marriages have yielded a great number of disappointments and unhappy situations. You are still in a position to avoid such experiences.

Homemaking

QUESTION: My wife is fine in many ways, but has some strange ways of housekeeping and cooking. Last week one night we had two couples to dinner. Before the evening was over the living room was pretty well disorganized, as might be expected. But three days later it was still upside-down. For so many years I was accustomed to the flawless quality of mother's household management and her wonderful cooking that it is hard to get accustomed to ways which seem so careless, intermittent, and annoying.

Every time I refer to my mother Louise goes into a huff, and it takes several days for her to recover. I don't want to hurt her but I do wish she would keep our home in better order and learn to prepare foods better. Her other foibles I can overlook.

REPLY: It is fine that you have so much regard for your mother. It seems, however, that you are still attached to her apron-strings. It is a decided mistake to use her virtues to put your wife in an unfavorable light. Your first loyalty must be to your wife and the quality of your partnership with her should improve with the years.

Never again refer to your mother's cooking or housekeeping in Louise's presence. Instead of discouragement give her help and encouragement. Can you not arrange to have some lady friend invite her to go along to a cooking class? Or have a few ladies take an interest in her and give tactful help? Then praise her for any improvement, however small. Some time, after the two of you have been in a well-ordered home, engage her in conversation about some of the attractive features—mainly the ones you would like to see in your own place. Perhaps you can suggest that "we" could make our living room or dining room look better if we had such and such an item. Then give her credit for any bettered appearance. Let every approach to the problems be indirect and pleasant.

Brain waves

QUESTION: I see various references to brain waves. Are there such things? What do they mean?

REPLY: Yes, there are brain waves. They were first discovered in 1929, and have been verified over and over since that time. Their real significance is still unknown and experimentation continues.

—EARL S. RUDISILL

Ten Commandments Up to Date

Mandate to Humanity. By Edwin McNeill Poteat. Abingdon-Cokesbury. 238 pages. $3.75.

It is necessary that men, caught between the pressures of an almost atheistic materialism within and an aggressive communism without, be confronted with a challenge from a higher authority. The essence of this challenge, discovered by the Hebrews so long ago, is still embodied in the Ten Commandments. Indeed, these Commandments are so virile that in modern times they offer the only path to true freedom. They contain a mandate to humanity which men had better heed, lest they succumb to the slow erosion of morality and spiritual concepts.

The author is a skilled writer and competent scholar. He is the pastor of a large Baptist church in Raleigh, North Carolina, and was formerly the president of the Colgate-Rochester Divinity School.

Dr. Poteat takes the stand that the Ten Commandments are foreshadowed in Hittite, Canaanite and Babylonian law, collated by Moses in the fifteenth century B.C., but showing further development by the time of the prophets of the exile. The uniqueness of the Hebrew contribution to the Law is the sublimated and sensitized religious consciousness of that people. The Ten Commandments, therefore, occupy a unique position in human culture, expressing a faith in God that defies time and circumstance. This approach to the Ten Commandments is different from that to which most of us are accustomed.

The Commandments are divided into two equal parts, the first five having to do with man's relation to God and the second, with his relation to his fellows. Since there are different interpretations of the divisions of the Decalogue, the author really means by the first division those which among Lutherans are numbered as the first, second, third and fourth commandments. The inclusion of the fourth commandment in this division is puzzling. In the reviewer's opinion, it has no relation to the preceding ones.

The first division, man's relation to God, is prefaced by a study of "God's Right to Command." This right is based on the idea of a "covenant," arrived at through the recognition by the Hebrews of a moral imperative stemming from Him who was acknowledged as their Guide. Extensive chapters follow on "No Other Gods," or the monotheistic concept; "Man's Other God," or his ego; "The Image Problem," or modern humanism; "The Jealousy of God," or His brooding concern.

Dr. Poteat begins his second division with the caption "Our Moral Bill of Rights." This may be misleading, since the essence of the treatment is that man is a companion of God when he is good and a fugitive from God when he is bad. The purpose of man's life is divine sonship.

The chapters that follow deal with rights. "The Right to Life"—do not kill; "The Right to Integrity"—against adultery; "The Right to Property," "The Right to Justice," and "Covetousness."

The concluding chapter sums up the mandate in terms of the two parts of Jesus' great Commandment. These terms might have been more prominent earlier in the study. Nevertheless, for fresh insight into the relationship of the Commandments to modern life, the book is thought-provoking and worthwhile.

HENRY J. PFLUM

Allentown, Pa.

Theology and Experience

A Theology of the Living Church. By L. Harold DeWolf. 1953. Harper. 383 pages. $5.

The volume has merit for its scholarly acquaintance with extensive theological literature. It definitely is not Lutheran theology. The chapters are brief, the treatment clear, and the language simple, avoiding specialized terms. When the author de-

parts from orthodox positions he frankly says so.

Systematic theology must first ask concerning any doctrine, "Why is it true—because of Scripture, or reason, or experience, or a combination of these?" This author chooses a combination, but with experience the dominant factor. It is the experience not of individuals but of the "Christian community." This is what he means in the title by the "living church"—a fellowship through the centuries continuing today and having experience with spiritual realities.

The author seems to stand in the doorway between a chapel and a philosophy classroom. His words have the quality now of one, now of the other. Mostly it is the philosopher who speaks, telling what is reasonable in Scripture and the experience of believers.

We disagree with many of his conclusions. DeWolf writes that Jesus was the son of Joseph and Mary, that He shared God's purpose rather than the divine nature, that the Trinity is merely three modes or ways in which God appears, etc. So say Unitarians.

Yet for those who are troubled by the question, "Can we believe in God in a scientific age?" this book gives some reasonable answers. W. D. ALLBECK

Hamma Divinity School

Bible Preachers Wanted

Expository Preaching for Today. By Andrew W. Blackwood. Abingdon-Cokesbury. 224 pages. $3.

Dr. Blackwood, author of nine other books on preaching and a life-long teacher of homiletics, dedicates his book to the pastor who enjoys preaching expository sermons. Its purpose is to "encourage many pastors to engage more largely in popular expository preaching and to do it better week after week."

Agreeing with Ralph Sockman that the greatest need of the contemporary church is the strengthening of the local pulpit, Blackwood claims and largely proves in his latest book that expository preaching is the way to strengthen it. Looking back to the time when the pulpit had more power, he shows that the secret then was Bible preaching.

This type of preaching, however, is not popular with pastors or people. It is known for its "tameness, sameness, and lameness." The author claims this need not be. The expository sermon need not be devoid of modern life and engrossed in biblical study and problems of biblical characters only. By starting with a modern problem and finding its answer in a Bible passage, coupled with imagination, good style, and an arresting delivery, the expository sermon can be made most attractive and helpful.

A helpful chapter lists questions often asked by pastors about expository preaching, related readings for each chapter, and indexes of Scripture passages and subjects.

Atlanta J. R. BROKHOFF

Christian Courage

Clear of the Brooding Cloud. By Jack Finegan. Abingdon-Cokesbury. 176 pages. $2.50.

The author, a professor at Pacific School of Religion, and pastor of University Christian Church, Berkeley, Calif., adds his contribution to the library of thoughts which aim to help man avoid "the stampede of despair." In 18 chapters he deals with despondency, sickness, death, stormy experiences, sin, and states that "there is a way to victory and there is distinctive light . . . in the Bible."

There is possibly one criticism which might be offered, and that is that the chapter on "Sin and Forgiveness" is placed last. It should have been first, because all things which go to form "the brooding cloud" have their origin in sin. The author points to Christ. He shows that we can, in this Saviour, see stars at high noon, and can be certain of "the brightness of the sun even at midnight." To Paul and to us would God say: "My grace is sufficient for thee."

Burlington, Iowa R. R. BELTER

All books reviewed in these pages may be obtained from the United Lutheran Publication House at 1228 Spruce Street, Philadelphia 7, Pa., or at its branch stores.

YOUNG MEN OF DISTINCTION

Credited with being first church-sponsored baseball team in the Knothole League to place in national finals are these youngsters of St. Mark's Church, Newport, Ky. Manager Eugene Palm (back row, center) and two coaches guided lads to victory in Campbell County Championship and Kentucky State Championship contests, both in Class C (Knothole League's youngest division). Team then went on to enter National Championship Games in Cincinnati, Aug. 29-30, and placed second. St. Mark's Church organized this group several years ago after Pastor Allan Hauck observed most Knothole teams in area were sponsored by saloons and taverns. Men of St. Mark's agreed better sponsorship should be provided

KENTUCKY-TENNESSEE:

Home Mission Pastors Meet at Louisville

SYNOD HOME MISSION pastors met in Louisville Sept. 16 to hear Dr. William Arbaugh, Puerto Rico, representing the Board of American Missions. Climaxing the meeting was a dinner sponsored by the Louisville Lutheran Men's League, held at Grace Church, with Dr. Arbaugh as the speaker.

A TWO-DAY Institute on Parish Education and Labor-Management Relations is set for Louisville Oct. 13-14. "Stewardship" will be the theme of the Parish Education clinic. Representatives from the ULCA Social Mission Board, Kentucky Federation of Labor, and local management, will appear on the labor-management panel.

BRIEFS: Christ Church, Jeffersontown, the Rev. John Evans pastor, has purchased 2.6 acres outside this Louisville suburb for eventual building near housing resulting from the establishment of a giant "Appliance Park" General Electric Company plant . . . FIRST CHURCH, Louisville, will conduct a weekday Saturday school this winter with three teachers and 30 pupils, according to Pastor Arthur Huffman. Starting Oct. 3 the school is using Parish Board texts and emphasizes choir and catechism . . . FAITH CHURCH, Lexington, will break ground this fall for a new building . . . FENNER MEMORIAL CHURCH, Louisville, celebrated its 76th anniversary Sept. 30 by honoring 60 persons who have been members for 50 years or more, and among them 13 who have been members for 65 years or more.

ROGER G. IMHOFF

". . . . fine Christian girl"

Choir Singer Wins Miss America Title

A FORMER CHOIR SINGER and Sunday school worker in Trinity Lutheran parish at Ephrata, Pa., skyrocketed to fame when Evelyn Margaret Ay was crowned Miss America of 1954 at the Atlantic City Pageant, Sept. 12.

Miss Ay, 20-year-old University of Pennsylvania junior, is the daughter of Mr. and Mrs. Richard Ay of Ephrata, and the fiancee of a Verona, N. J., Navy man. Her laurels at the national beauty and talent contest came as no great surprise to hometown friends, who had hailed her as Tobacco Queen of Lancaster County (Pa.) three years ago, and as Miss National AMVET in Grand Rapids, Mich., last year.

Of her new triumph, David E. Good, burgess of Ephrata (population 7,400), said:

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TEXAS (con't.)

Weesatche, St. Andrew
James F. Vorkoper

VIRGINIA

Pulaski, Women's Memorial
Charles G. Tusing

Staunton, Christ
Melvin S. Lange

WASHINGTON

Fircrest, Redeemer

Seattle, St. Paul
Luther T. Jansen

Spokane, St. Paul
Robert S. Wilch

Vancouver, Immanuel
Ernest N. Haugse

WEST VIRGINIA

Clarksburg, St. Mark
William P. Cline

Keyser, Trinity
Donald D. Anderson

Mason County, St. Paul
George C. Weirick

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

"It couldn't have happened to a nicer person, and Ephrata is very proud of her."

And the Rev. Myron A. Eichner, pastor of Trinity Church of which Miss Ay, her mother, and her brother, Richard, Jr., are members, commented: "She is a very fine Christian girl. As pastor and people, we of Trinity Church are happy for her."

Pastor Eichner said Miss Ay sang in Trinity choir and was active in the Sunday school, prior to leaving town to enroll at the university.

While lavish celebrations were scheduled for Miss Ay in her home town, in the county-seat city of Lancaster, and in West Chester, Pa., where the chamber of commerce sponsored her pageant entry, Pastor Eichner said it was "not likely" that any church-connected group in Ephrata would take formal cognizance of the Miss America honor.

Nevertheless, Lutherans in Ephrata and elsewhere were highly pleased to know that "Evvy" Ay had carried into the pageant a rare dignity and charm that had caused her to be widely acclaimed as a "new type Miss America."

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The Rev. Eugene C. Harmony,
Pastor

NEW YORK:

Broadway Critics Strong for 'Luther'

NEW YORK CITY—The film *Martin Luther* opened at the Guild Theater, Rockefeller Plaza, Sept. 9, with the largest attendance in the history of this theater. Reviews were enthusiastic. Bosley Crowther in the New York *Times* wrote, "A tough and unusual subject has been squarely and intelligently embraced in the film . . . It commands intelligent attention and stimulates the mind."

In addition Mr. Crowther gave his entire column on Sunday, Sept. 13, to reviewing the picture, and said, "To be sure there may not be the popular curiosity for this picture that there is for *Salome* or for the forthcoming super-screen presentation of *The Robe*. But, like such introspective films before it as the French *Monsieur Vincent* or *God Needs Men*, it says more about the quality of true religion than any number of previous gaudy spectacles."

Otis L. Guernsey, Jr., in the *Herald-Tribune* wrote, "Martin Luther's adventure of the spirit has been dramatized succinctly and capably . . . (It) is in effect a sample of any fight for liberty of conscience, and its

ncient organ notes strike chords of modern iving all the way . . ."

The New York *World-Telegram* and *Sun* eadlined its story, "Luther Story Played Straight," and then went on to say that "it s an unusual and stimulating document."

Jane Corby in the Brooklyn *Eagle* said, "The film gives evidence of the vast research which went into making it . . ."

Kate Cameron of the *Daily News* wrote, ". . . It is a well-made, impressive film, but ts special pleading is meant to appeal particularly to followers of the Lutheran Church."

LLINOIS:

'Luther' at Chicago

MARTIN LUTHER came to Chicago Sept. 25. The film had been here briefly earlier in the month at a preview arranged by the Martin Luther Sponsors' Committee. Several hundred pastors and their guests attended.

The Sponsors' Executive Committee consisted of Dr. H. Conrad Hoyer, chairman; Dr. W. A. Dimon, Irvin E. Deer, Dr. Martin Piehler, and Clifford Dahlin. Many volunteer workers helped to publicize the Chicago premiere.

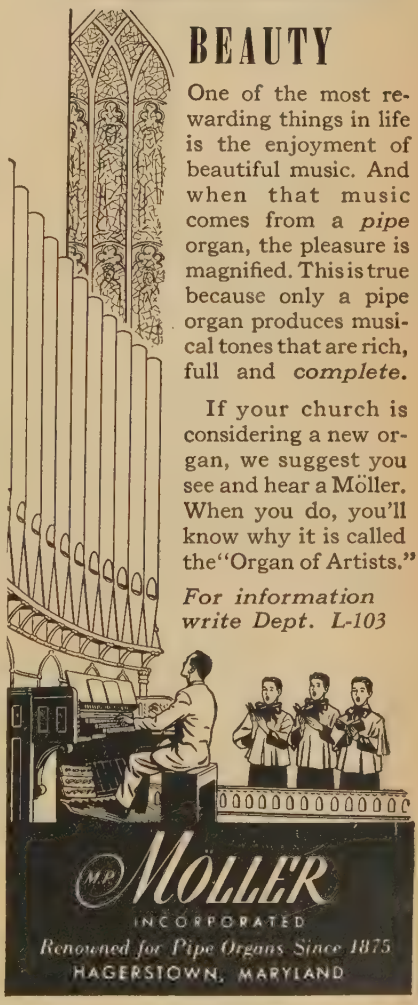
CALVARY CHURCH, Rockford, recently completed a $137,000 Gothic superstructure above the basement in which it has been worshiping since 1925. The new nave seats 375, with space for 88 more in the balcony.

GRACE CHURCH, Champaign, dedicated a new parsonage Sept. 20.

REEN MEMORIAL CHURCH, St. Louis, celebrated its golden anniversary in special services throughout September.

THE BOARD of American Missions had to move its Chicago offices to new quarters recently. The Chicago branch of the United Lutheran Publication House will have to follow suit shortly. The building which both have been occupying has been sold.

THE REV. JACK EHLERS was installed as pastor of Gladstone Park Church, Chicago, Sept. 27. He resigned his pastorate at Ox-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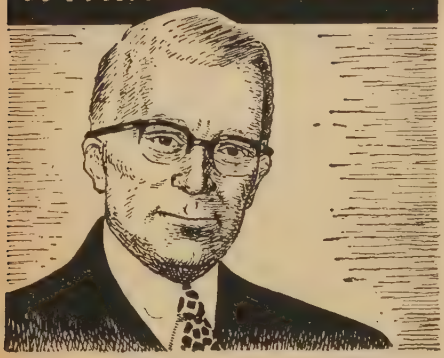

"Never underestimate the power of a woman"—especially if she is a minister's wife or fiancee. That's what every preacher ought to know. If justice were done, every village green would be decorated by a monument to mistresses of the manse who have made the community a lovelier place by their presence. Trouble is, those who make the deepest impression do not sound the trumpet before them.

The Presbyterian Ministers' Fund knows how much the preacher owes to his better seven-eighths. She exhibits a mastery of the intricacies of finance which makes big-shot financiers look like frustrated amateurs. "Husbands, obey your wives"—at least in getting and spending—this could be set down as a very dependable order for clerics.

"Never underestimate the power of the Fund." A veritable host of elect ladies who have given themselves to the work of ministering to ministers know this. The feeling of discovering how much this company can do for them never seems to lose its zest.

Working agreements between the aristocracy of the ministers' wives and the Fund has become a Holy Alliance making for peace of mind for generations past and present.

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ILLINOIS . . .

ford Junction, Iowa, effective Sept. 1.

ST. PAUL'S Lutheran Evangelical Church of Peoria observed its 100th anniversary Sept. 20. Guest pastor for the centennial worship service was the Rev. W. P. Sandrock of Toledo, Ohio, a former associate pastor. Dr. August W. Engelbrecht, president of the Illinois district of the American Lutheran Church, was the vesper service speaker. Also in the series of anniversary observances were a banquet and a German service. For the latter the pastor, the Rev. M. L. Bischoff, was preacher and celebrant.

JOHN E. COOPERRIDER

U.S. ARMY'S Legion of Merit Award was presented recently to Chaplain (Col.) Luther W. Evans, retiring chaplain Eighth Army, "for meritorious conduct in the performance of outstanding service." Gen. Maxwell D. Taylor, Eighth Army commander, is shown making the presentation. Chaplain Evans served with the Japan Logistical Command in Japan and with the Eighth Army in Korea for 18 months. His citation mentions his "compassionate understanding of combat conditions" and his "tenacious devotion to the precepts of Christianity"

NORTH CAROLINA:

Lenoir Rhyne Host To WMS Conclave

THE 68TH ANNUAL CONVENTION of the Women's Missionary Society met at Lenoir Rhyne College, Hickory, on Aug. 22-24.

For her second year of service, Mrs. Ray R. Fisher, Winston-Salem, was re-elected president. The following were also re-elected: Mrs. Paul B. Beatty, Charlotte, vice president; Miss Betty Scott Lentz, Salisbury, secretary; Miss Aileen Aderholdt, Hickory, treasurer; and Mrs. Everette J. Sox, Hickory, statistical secretary.

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NORTH CAROLINA . . .

"We must, as confessing Christians, renew and revive our faith," Mrs. John B. Moose, president of the Women's Missionary Society of the ULCA, told the 235 delegates and more than 500 visitors in one of the major addresses.

Among those bringing inspirational addresses to the convention were four missionaries: Miss Clara Sullivan, China, soon to leave for Malaya; Miss Virginia Aderholdt, Kumamoto, Japan; and Rev. and Mrs. Harold G. Deal, Jr., Japan.

A recommendation from the executive committee that the society contribute $8,000 to the Kure Memorial mission congregation, Kure Beach, as soon as funds became available was unanimously adopted.

LUTHERAN CHAPEL congregation, East Gastonia, celebrated its 125th anniversary on Aug. 9 with an overflow homecoming service, and the official installation of a new pastor, the Rev. Hoyle Whiteside. Dr. F. L. Conrad, synod president presided at the ceremonies, and preached the sermon.

THE MT. OLIVE-St. Stephen's-Gold Hill parish had a double celebration on Sept. 6 under the direction of the pastor, the Rev. Guy C. Cruse, and with messages by Dr. F. L. Conrad. A service of rededication for the renovated and repaired Mt. Olive Church was held at the 11 o'clock service, and a service of dedication for the new $20,000 St. Stephen's parsonage was held at 2:30.

CALLS ACCEPTED: the Rev. W. H. Dutton, Mt. Herman, Statesville; the Rev. R. Harold Terry, St. Mark's, China Grove, effective Oct. 1.

DAVID F. COOPER

ONTARIO:

Waterloo College Lays Cornerstone

THE HON. L. O. BREITHAUPT, lieutenant-governor of Ontario, was chief speaker at the laying of the cornerstone for the new administration building at Waterloo College, Sept. 20. Financed largely by CHEY funds, the building will

SCOTTISH SOUVENIR

Dr. John W. Rilling, pastor of St. John's Church, Minneapolis, who spent the summer preaching in England and Scotland, is shown here (right) presenting a souvenir of his trip to the Rev. George B. McCreary, stewardship secretary of Northwest Synod. Token was a piece of mortar from ancient St. Columba Cathedral on the Island of Iona, shrine of Scotch Christians

be ready early next year. At the same time, the new dining hall, annexed to the girls' dorm and the present main building, was dedicated. It will be used immediately.

Building expansion, however, is scarcely keeping up with student expansion. Dean Lloyd Schaus expects freshman enrollment to pass the hundred mark—as compared with 65 last year. "We'll have to hang them from the rafters," the dean suggested, "until the new classrooms are ready."

WATERLOO SEMINARY is also setting a record with a junior class of 11—nine Lutherans, one United Church student, and one Mennonite.

THE REV. A. G. JACOBI was inducted president of Canada Synod on Sept. 23. Speaker for the ceremony was ULCA Pres-

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ONTARIO . . .

ident Franklin Clark Fry. Participating were President Emeritus J. H. Reble and Secretary Karl Knauff. The service took place in St. Mark's Church, Kitchener, where the new president was pastor for the past 18 years.

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MORE THAN 40 pastors profited by a "spiritual retreat" sponsored by the social missions committee of the synod. Dr. A. N. Rogness, of the Lutheran Evangelism Council, was the featured speaker and discussion leader. Pastors Fred Mueller and Harry Lossing were in charge of arrangements.

THE REV. PAUL W. H. EYDT was installed as pastor of Trinity Church, Hamilton, on Sept. 13. He succeeds the Rev. W. A. Mehlenbacher who has become the first executive director of the Canadian Lutheran Council. Installation was performed by Prof. George Durst, Waterloo College, who supplied during the vacancy.

THE REV. JAMES DAUPHINEE, Mahone Bay, Nova Scotia, is expected to arrive in Preston early in October. He will fill the vacancy at St. Peter's Church caused by the death of the Rev. W. H. Knauff last spring.

ADVENT SUNDAY will see the birth of another mission. Pastor Roy Grosz has more than enough charter members at Oakville and is going ahead with organization plans. At Mt. Hamilton, mission developer A. J. Datars is at work and may have a congregation ready shortly.

THE REV. ROBERT LANGEN has resigned his pastorate at Rankin in order to do postgraduate study. He has registered in philosophy at the University of Toronto and hopes to get his master's degree in two years.

MISS BETTY SCHWICHTENBERG, secretary to the president of synod, will be the new parish worker at St. John's Church, Waterloo. She will take the place of Miss Marjorie Uffelman who resigned, effective Sept. 30, to take a position in Baltimore, Md.

THE FOLLOWING appointments have been made by the ULCA Executive Board: President A. G. Jacobi, to the Canadian Lutheran Council; the Rev. Arnold Conrad, to the Board of Parish Education; the Rev. A. W. Lotz, as delegate to World Council of Churches convention; Alvin Metzger, as friendly visitor to Canadian Council of Churches.

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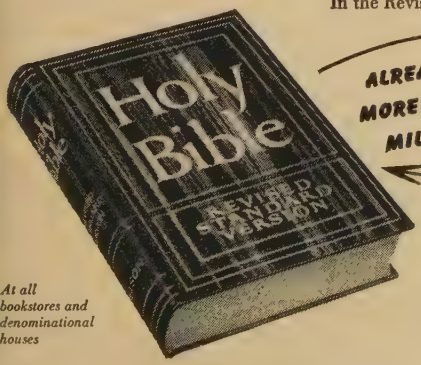

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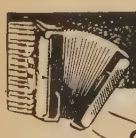

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NORRISTOWN—Informality and good fellowship were the rule of the day recently at a luncheon held near the old Trappe Church. The occasion was a get-together of the pastors of the Norristown Conference and their wives, who were playing hosts to the pastors and wives recently transferred to the conference from the Central Pennsylvania Synod. Synod President Dr. Charles M. Cooper spoke on "What's New in the Ministerium?"

DR. COOPER was also the chief speaker at dedication services of the new home for St. Paul's Church, Norristown, which moved from a crowded downtown district to a suburban location. The Rev. Frederick W. Flothmeier, pastor, also played host at a conference night, at which the Rev. Elton L. Angstadt, conference president, was the chief speaker and representatives from many conference churches were present.

OTHER CONGREGATIONS are also building or planning to build. St. Mark's Church, Conshohocken, recently signed contracts calling for the erection of a large three-story educational building. Extensive renovations have been made in St. John's Church, Spinnerstown, including a complete new pipe organ which was recently dedicated. St. John's, Richlandtown, has completed the first part of a major repair and improvement program to both church and parsonage.

CHRIST CHURCH, Tinicum, now a separate parish, reports increased attendance at church school, necessitating renovations in educational facilities.

THE REV. DONALD D. PRITZ resigned the pastorate of St. John's Church, Spinnerstown, to accept the pastorate of Trinity Church, Perkasie. The Rev. Robert A. Laubach was installed recently as pastor of St. John's Church, Richlandtown, by conference president E. L. Angstadt. The Rev. William R. Summer resigned as assistant pastor of Grace Church, Norristown, to go to Our Saviour Church, Baltimore, Md.

he Rev. Kenneth J. Sharp accepted a call o Augustus Church, Trappe.

TRINITY CHURCH, Norristown, recently egan a kindergarten, under the direction f Miss Shirley Mae Frymeier, a graduate f the Baltimore Motherhouse School, who ill also assist Pastor Robert E. Horne in atechetical and youth work in the parish. he interdenominational released-time week-ay church schools of Norristown this year ill be using exclusively the new series of ssons issued by our publication house. An xperimental use of this Lutheran material n one grade last year proved so successful hat it was adopted entirely this year.

SEVERAL adult leadership training schools ill be held in the conference this fall. The orth Penn School, meeting in Perkasie and ouderton, of which the Rev. Luther F. chlenker is dean, will offer courses in teach-g methods and other subjects.

ST. PETER'S CHURCH, Stowe, had a banner ear with an all-time high enrollment in its acation church school. Pastor Arthur S. anson of St. Peter's is the new president f the Schuylkill Valley Pastoral Association nd the Rev. George F. Eichorn is secre-ary.

WILLIAM COLEY ROEGER

'win Reformation Rallies Planned

PHILADELPHIA—The Northeast Lu-heran Pastoral Association will conduct wo simultaneous Reformation Rallies, unday, Nov. 1, 8 P.M., at Zion Church. n the church auditorium, Dr. John C. Mayne, director of organization of "Prot-stants and Other Americans United for eparation of Church and State," with eadquarters in Washington, D. C., will peak on "A Free Church in a Free merica." The Rev. Martin C. Wisznat, astor of St. Paul's Church, will address he Youth Rally to be held in Zion's par-sh hall at the same time.

Dr. Mayne is a graduate of Chicago Semi-ary, and for the past 10 years has been ngaged in interdenominational work. Dur-

"I overheard them talking about the Baldwin on the Church steps

...after the service everyone stood around in groups chatting," an organist told us the other day. "And I was really pleased when I overheard someone say: 'never knew what a difference *true* organ music could make—it was heavenly!'

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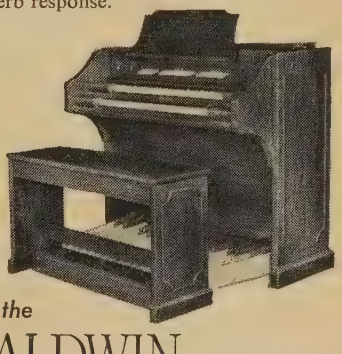

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PA.: PHILADELPHIA . . .

ing the last three years he has been setting up more than 100 religious liberty mass meetings from coast to coast.

The speaker for the Youth Rally, the Rev. Martin C. Wisznat, was born in Brazil, the son of a Lutheran pastor. He came to the United States on a Lutheran World Federation scholarship in 1945 and was graduated from Philadelphia Seminary in 1948. He has served as pastor of St. Marcus Church, Philadelphia, and since May of this year has been pastor of St. Paul's Church. Pastor Wisznat's subject will be "Differences Between Roman Catholics and Lutherans."

YOUTH SUNDAY at Holy Spirit Church was observed with one of the young men of the congregation preaching. He was Harold Salmon, a student at Muhlenberg College. Also participating in the service were the newly elected officers of the Luther League: Barbara Busche, president; June Martinez, vice president; Bruce Little, secretary; and Vernon Shumacker, treasurer. The officers were installed by the pastor at the service.

DURING the past year the population growth of lower Bucks County has brought 106 new adult members into Zion Church, Bristol. Seven of these new members were former Roman Catholics and 28 were from other Protestant bodies.

Material acquisitions lately have been a marble baptismal font, new Common Service books, altar appointments and paraments. The parish house has been renovated to make four new church school rooms.

SALEM CHURCH will conduct a preaching mission Oct. 11, 12, 13 and 14 at 8 P.M., with the Rev. Peter J. Dexnis, former Director of Evangelism of the ULCA, and now pastor of Advent Church, preaching.

Purpose of these services is to lead nonmembers and lax members into a full participation in the church. The mission will be preceded with a visitation program, conducted by Salem's active members. Following the preaching mission, instruction classes will be conducted by the pastor, the Rev. James A. Graefe.

CARL W. WEBER

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PENNSYLVANIA:

700 at Williamsport Stewardship Parley

WILLIAMSPORT—Stewardship received an impetus, Sept. 8-11, when more than 700 church councilmen, workers and their pastors of the Susquehanna Conference met to study the "why" and "how" of Christian responsibility in that vital area of Christian life.

At St. Mark's Church, Williamsport, Prof. Reginald Deitz; at Susquehanna University, with 375 men and women present, Dr. Jacob Meyers; and at Grace Church, State College, Prof. Francis Reinberger, all of Gettysburg Seminary, showed the biblical conception of stewardship.

Zeb B. Trexler, of the Laymen's Movement for Stewardship, spoke at all the meetings on the "how" of stewardship, with practical helps on "Ways and Means," "Stimulation," "Techniques and Methods of Promotion," and "Tools and Materials to Be Used." Dr. George H. Berkheimer, secretary of the Pennsylvania Synod, pointed out how ULCA and synodical benevolence monies are expended. Pastor Harold Fry, chairman of the Conference Stewardship Committee, presided and presidents of the three districts, Pastors John Knaul, Arthur Lawver and Donald Raup, conducted the devotions.

A PROGRAM of lectures, discussions and fellowship brought together synodical leaders, authorities on various departments of church life, and 100 laymen and pastors at the Rural Life Conference held on Sept. 11 and 12 on the campus of Susquehanna University, under the auspices of the Central Pennsylvania Synod.

THE REV. CLARENCE OTTO has resigned St. James' Church, Turbotville, to become pastor of First Church, Lock Haven. Pastor Arthur L. Eves resigned from the Espy charge, Aug. 31, to assume the pastorate of St. John's Church, Steelton.

THE JOINT COUNCIL and members of the

ngregation painted the parsonage of the lysburg parish, and young people of the ither League each gave a day's wages on ug. 16 to send Bibles behind the Iron Curin. The Rev. Charles Staub is pastor.

THE SUSQUEHANNA CONFERENCE will meet ct. 13 at Evangelical Lutheran Church, ontgomery, the Rev. John Knaul pastor . . The *Martin Luther* film will be shown Williamsport during the week of Oct. 7 . . DR. FRANKLIN CLARK FRY will be the eformation Day speaker on Oct. 25 at iamokin, in the afternoon, and at Zion hurch, Sunbury, 7:30 P.M. Dr. Richard C. olf will speak at Berwick, Pa., and Dr. S. Kepler, of Oberlin, at Williamsport, the same day. ARTHUR W. LAWVER

ECEASED

r. Edgar Zirkle Pence

Dr. Edgar Zirkle Pence, pastor of Trinity hurch, Greenville, S. C., died Sept. 14 in Greenville hospital after a brief illness.

He was a native of Rockingham County, irginia, and a graduate of Lenoir-Rhyne ollege and Chicago Seminary. His ordinaon to the ministry took place at Mt. Holly, . C., in 1916.

Prior to his 11-year pastorate at Trinity hurch, Dr. Pence had served churches in anassas, Va., and in Chapin and Little ountain, S. C. He was a former president f South Carolina Synod, a member of the arish and Church School Board, and presint of the Greenville Ministerial Associaon. He was long active as minister-advisor the Alcoholics Anonymous movement Greenville.

Dr. Pence is survived by his wife, Mrs. thel Evans Pence; two sons, Edgar Z. ence, Jr., of Taylors, S. C., and Robert L. ence, Greenville; and a daughter, Mrs. Hal iddleton, Marion, S. C. Mrs. Paul Sigmon f Washington, D. C., is a sister.

Funeral services were held in Trinity hurch Sept. 16, in charge of the Rev. J. ilton Frick, pastor of St. Michael's hurch, Greenville, and Dr. Karl Kinard, resident of synod. Interment was in Woodwn Memorial Park, Greenville.

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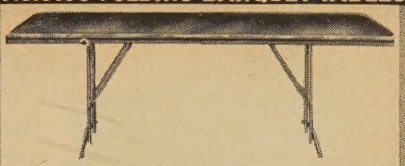

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IN CONCLUSION . . . . . .

QUEER NOTIONS come to a person when he is riding along somewhere with nothing to do but watch the scenery. Today I got to thinking of the discussion among theologians long ago about how many angels can dance on the point of a pin. That discussion is usually condemned as an absurd waste of time. It now seems to me that the theologians had a highly important question, and were probably on the verge of discovering the theory of atomic energy.

I have not read a transcript of the debate about the angels, and I know practically nothing about nuclear physics, so my opinion in this matter may be valueless. But consider this: if you can get, for instance, ten trillion angels on a pin point, of course you can get enough energy to blow up the world out of the atoms in a glass of water. It's pleasanter to think about angels than about hydrogen bombs.

This question of how much can be condensed on a pin point may have been in William Blake's mind when he wrote:

To see the world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.

OF COURSE that makes traveling hazardous. I'm not thinking of jet pilots who zoom across the Atlantic in an afternoon, in contrast to me plodding through a hundred miles of Sunday traffic in two hours and a half. The speed doesn't matter. What matters is that a man's destiny does not depend on how many promotions he can get in the office in 30 years. It depends on the quality of living of which he is capable in any specific 30 seconds. Probably that's why you hear bonging through the Scriptures that emphasis on time: "Now is the acceptable time. Now is the day of salvation."

Obviously we haven't anything in our human experience to measure up to this terrific importance of the very tiniest units of things . . . although we get close when we read about the H-bomb. The opposite dimension of the miraculous compression of infinite content in a tiny space is that a grain of sand may at any moment actually be larger than Mt. Everest.

Only the idea of God can fit into this time and distance scale. We are hopelessly imprisoned on a page of the calendar and at the particular place where we are at this moment. God only is free, and that's why any freedom we have which really counts must come from God.

It's a mistake to talk about "the future life." That's a form of trying to tell God to listen to the ticking of our clocks. There is no future in eternity. It exists in timelessness, and our present problem is to get a share in it while we are still limited in a time and place.

THIS IDEA of the perfect freedom of God leads out in all directions. No wonder Jesus never wrote anything down on paper. That first version of the Ten Commandments too, you remember, got demolished. To put the mind of God in actual, enduring words would be to limit God intolerably.

But the actual words of Jesus are still being said. They jump out at us like jets of flame as we read the record.

There is no clear connection between the angels on the pin point and this matter of the living character of Scripture. Please blame it on the Sunday afternoon traffic.

—ELSON RUFF

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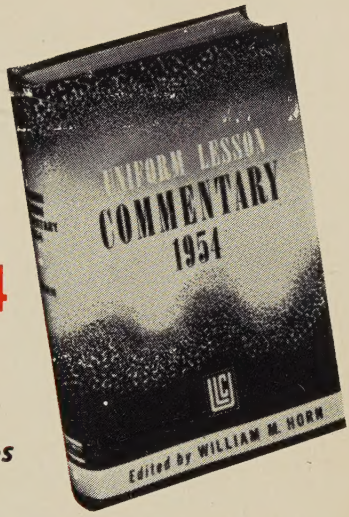

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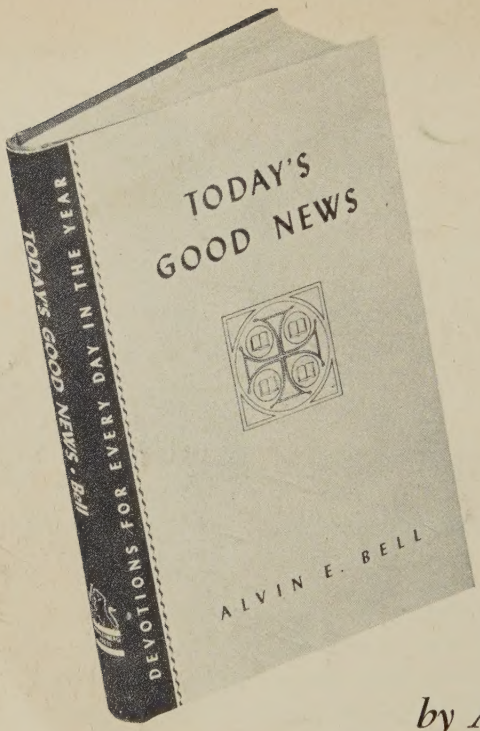

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